



THE JOURNAL OF THE MOSCOW PATRIARCHATE



The Holy Synod of the Russian Orthodox Church at its session chaired by His Holiness Patriarch Pimen on December 23, 1980

1981 THE JOURNAL No. 2 OF THE MOSCOW PATRIARCHATE

ЖУРНАЛ МОСКОВСКОЙ ПАТРИАРХИИ

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Journal is published monthly in Russian and English

Editorial and Subscription Offices:
No. 624, Moscow 119435, USSR
phones—Editor-in-Chief: 246-98-48
English section: 245-33-27

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of the Moscow Patriarchate

The Demise of His Beatitude BENEDICTOS I, Patriarch of Jerusalem

To the Locum Tenens of the Patriarchal See of Jerusalem,
Metropolitan GERMANOS of Petra

Jerusalem

We are deeply grieved to learn about the demise of our beloved brother, the Primate of the Holy Church of Jerusalem, His Beatitude Patriarch Benedictos I. On behalf of the Russian Orthodox Church we express our profound condolences upon the great loss suffered by the flock of Jerusalem and all Orthodoxy. Praying to the Lord for the eternal repose with the saints of His Beatitude the Patriarch who has passed away in the Lord. In these days of mourning we are with you in our thoughts.

The following delegation has been appointed by the Synod to attend the funeral: Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Kirill of Vyborg, Archimandrite Nikolai Shkrumko, Protodeacon Bogdan Soiko and Grigoriy Nikolaevich Skobei.

With love in the Lord,

+PIMEN, Patriarch of Moscow and All Russia

December 10, 1980
Moscow

To the Locum Tenens of the Patriarchal See of Jerusalem,
Metropolitan GERMANOS of Petra

Jerusalem

To Your Eminence and all the brethren of the Holy Sepulchre my sincere condolences upon the departure to the Lord of His Beatitude Patriarch Benedictos I, an outstanding Primate and a friend of the Russian Orthodox Church. May the All-Merciful Lord receive His servant of eternal memory

in His heavenly mansions which has prepared for those who love Him.
With respectful and brotherly love
Christ,

+YUVENALIY, Metropolitan of Krutitsy and Kolomna, Head of the Department of External Church Relations

December 10, 1980
Moscow

On Wednesday, December 10, 1980, His Holiness Patriarch Pimen of Moscow and All Russia led the panikhida for His Holiness Benedictos I, Patriarch of the Holy City of Jerusalem and All Palestine, in the Patriarchal Cathedral of the Epiphany after the evening service.

His Holiness Patriarch Pimen was assisted by the staff members of the Patriarchate in Holy Orders and the cathedral clergy.

At the conclusion of the panikhida, His Holiness thanked the congregation

for the common prayer for the deceased.

On the same day, His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, led the service for the Dead at the DECR for the late Primate of the Orthodox Church of Jerusalem. The staff members of the department attended the liturgy.

Metropolitan Yuvenaliy in his oration spoke of the late Patriarch Benedictos as a distinguished Primate of the Holy Church of Jerusalem and a friend of the Russian Orthodox Church.

The Demise and Funeral of the Primate of the Church of Jerusalem, His Beatitude Patriarch BENEDICTOS I

On December 10, 1980, the Primate of the Church of Jerusalem, His Beatitude Benedictos I, Patriarch of the Holy City of Jerusalem and All Palestine, passed away in Jerusalem in his 89th year.

Upon receipt of the sad news, the Holy Synod of the Russian Orthodox Church at its extraordinary session decided to send to Jerusalem for the funeral of His Beatitude the Patriarch a delegation led by His Eminence Metropolitan Yuvenaliy of Krutitsy and Moscow, Head of the Department of External Church Relations of the Moscow Patriarchate.

On December 11, His Eminence Metropolitan Yuvenaliy accompanied by Archimandrite Nikolai, Head of the Russian Orthodox Mission in Jerusalem, and G. N. Skobei, staff member of the Department of External Church Relations (the other members of the delegation, Archbishop Kirill of Vyborg and Protodeacon Bogdan Soiko, were already in Jerusalem) arrived in Jerusalem.

On December 12, the delegation called on the Locum Tenens of the Patriarchal See of Jerusalem, His Eminence Metropolitan Germanos of Petra, at the Patriarchate of Jerusalem to present their condolences and signed the Book of Mourning.

In the Church of Sts. Constantine and Helena, where the body of the late Patriarch Benedictos I was laid out, Metropolitan Yuvenaliy and Archbishop Kirill said a panikhida at the conclusion of which Metropolitan Yuvenaliy delivered an oration. Apart from the delegates from the Moscow Patriarchate, present at the panikhida were hierarchs and clerics of the Church of Jerusalem, nuns of the Gorneye Convent, representatives of the Roman Catholic and Armenian Churches and other Christian confessions in Jerusalem. Also present was Mayor Elias Jajis of Bethlehem.

After the panikhida, Metropolitan Yuvenaliy together with other members of the delegation of the Moscow Patriar-

chate paid a visit to the Locum Tenens of the Patriarchal See of Jerusalem, Metropolitan Germanos of Petra at his residence.

On Sunday, December 14, the funeral service for Patriarch Benedictos I was held according to the monastic rite in the Church of Sts. Constantine and Helena; it was led by the Locum Tenens of the Patriarchal See of Jerusalem, His Eminence Metropolitan Germanos of Petra. The hierarchs and clerics of the Jerusalem, Constantinople, Russian, Romanian, Greek and Cypriot Orthodox Churches took part in the funeral service.

The procession with the body of His Beatitude Patriarch Benedictos I proceeded from the Church of Sts. Constantine and Helena to the Zion Square, going past the Armenian Cathedral Church of St. James where His Holiness Patriarch Eghishe Derderian said a prayer for the repose of his soul.

Then the procession went on by bus and car to Little Galilee, to the place of eternal repose of His Beatitude Patriarch Benedictos I, where, in the Church of the Ascension of the Lord, the Lity for the Dead was held and funeral orations delivered by the Locum Tenens of the Patriarchal See of Jerusalem, His Eminence Metropolitan Germanos of Petra, and the Deputy Foreign Minister of Greece, D. Voukouris.

Present at the church were the President of Israel, Yitzhak Navon, and other officials who conveyed their condolences to the Church of Jerusalem in the person of her Locum Tenens, His Eminence Metropolitan Germanos of Petra.

Before committing the body of His Beatitude Patriarch Benedictos I to the earth in the Ascension Church, His Eminence Metropolitan Yuvenaliy together with the members of the delegation of the Moscow Patriarchate held the Lity for the Dead.

There was a funeral repast on the following day, at which members of the Synod of the Church of Jerusalem

and the delegations of the Orthodox Churches were present. The Consul General of Greece in Jerusalem, Athanasios Valasidis, also attended. During the repast speeches were delivered by the Locum Tenens of the Patriarchal See of Jerusalem, Metropolitan Germanos of Petra; Metropolitan Spyridon of Rhodes, and Metropolitan Yuvenaliy of Krutitsy and Kolomna.

During his stay in Jerusalem, Metropolitan Yuvenaliy officiated at divine services in the Resurrection Church before the Sepulchre of our Lord, at

the Gorneye Convent and at the Russian Orthodox Mission.

On December 14, Metropolitan Yuvenaliy visited the Israeli Ministry of Religions where he was received by Dalia Schreiber, General Director of Ministry of Religions. During Metropolitan Yuvenaliy's stay in Jerusalem, Armenian Patriarch in Jerusalem, Holiness Egishe Derderian, gave fraternal reception in honour of the legation of the Moscow Patriarchate and then paid a return visit to the Russian Orthodox Mission in Jerusalem.

Metropolitan Yuvenaliy Visits Rome

On his way back to Moscow, after attending the funeral of the Primate of the Church of Jerusalem, His Beatitude Patriarch Benedictos I, Metropolitan Yuvenaliy of Krutitsy and Kolomna, stopped in Rome from December 15 to 17, 1980. On December 16, His Eminence had an audience with His Holiness Pope John Paul II.

On December 17, Metropolitan Yuvenaliy called on Cardinal Wladyslaw Rubin, Prefect of the Congregation of the Eastern Churches. Archbishop Ra-

mon Torrella, Vice-Chairman of Secretariat for Promoting Christian Unity, gave a dinner in his honour.

While in Rome, Metropolitan Yuvenaliy was received by the Ambassador of the USSR to Italy, N. M. Lunin.

At the airport, before his departure for Moscow, Metropolitan Yuvenaliy had a brief meeting with Cardinal Johannes Willebrands, Chairman of Secretariat for Promoting Christian Unity, who had arrived in Rome from the Netherlands.

Decisions of the Holy Synod

At its session on October 10, 1980, the Holy Synod chaired by the Patriarch,

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the completion of Archimandrite Isaakiy Motyl's term of office as pastor in the Czechoslovak Orthodox Church.

RESOLVED: that, in connection with the completion of Archimandrite Isaakiy Motyl's term of office as pastor in the Czechoslovak Orthodox Church, he be recalled and placed at the disposal of His Grace Bishop Savva of Mukachevo and Uzhgorod.

At its session on December 10, 1980, the Holy Synod, chaired by the Patriarch,

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the news received about the demise of the Primate of the Jerusalem Orthodox Church His Beatitude Benedictos I, Patriarch of the Holy City of Jerusalem and All Palestine.

RESOLVED: (1) that, with deep sorrow the demise of His Beatitude Benedictos I, Patriarch of the Holy City of Jerusalem and Palestine, condolences be sent to the Holy Synod and the whole Plenitude of the Jerusalem Sister Church upon the demise of her Primate.

(2) that the following delegation of the Moscow Patriarchate be sent to Jerusalem for the funeral of His Beatitude Patriarch Benedictos I:

(a) Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations (head of the delegation);

(b) Archbishop Kirill of Vyborg, Rector of Leningrad Theological Academy and Seminaries;

(c) Archimandrite Nikolai Shkrumko, Head of the Russian Orthodox Mission in Jerusalem;

(d) Protodeacon Bogdan Soiko, of the Leningrad Diocese;

(e) G. N. Skobei, staff member of the Department of External Church Relations.

At its session on December 23, 1980, the Holy Synod, chaired by the Patriarch;

CONSIDERED: the millennium of

tism of Russ in 1988 and the proposal of Holiness Patriarch Pimen of Moscow and Russia for the Russian Orthodox Church to in preparations for the solemn and festive bration of this historic date.

ESOLVED: (1) that, thanking the Chief pherd, our Lord Jesus Christ, for His great cy bestowed upon our Holy Church which is roaching her millennium of salvific ministry invoking God's blessing upon the archpas-, pastors, monks, nuns and all the faithful dren of the Church in the Motherland and the pora, to begin preparations for the celebra- by the Russian Orthodox Church of the hcoming great anniversary;

2) that the commission on preparations for holding of the solemn celebrations on the sion of the millennium of the Baptism of s be formed of the following members:

Patriarch Pimen of Moscow and All Rus-
—Chairman of the Commission;

Metropolitan Filaret of Kiev and Galich,
Patriarchal Exarch to the Ukraine—Vice-
—Chairman of the Commission;

Metropolitan Aleksiy of Tallinn and Esto-
—Chancellor of the Moscow Patriarchate—
—Chairman of the Commission;

Metropolitan Yuvenaliy of Krutitsy and Ko-
—na, Head of the Department of External
Church Relations—Vice-Chairman of the Com-
—mission;

Metropolitan Antoniy of Leningrad and
—gorod;

Metropolitan Sergiy of Odessa and
—erson;

Metropolitan Filaret of Minsk and Byelo-
—sia, Patriarchal Exarch to Western Europe;

Archbishop Vladimir of Krasnodar and the
—an;

Archbishop Pitirim of Volokolamsk, Head
—the Publishing Department;

O. Archbishop Vladimir of Dmitrov, Rector of
—Moscow Theological Academy and Semi-
—nary;

1. Archbishop Mikhail of Vologda and Veliki
—yug;

2. Archbishop Makariy of Uman, Vicar of
—Kiev Diocese;

3. Archbishop Khrizostom of Kursk and Bel-
—od, Deputy Head of the Department of
—ternal Church Relations;

4. Archbishop Kirill of Vyborg, Rector of
—Leningrad Theological Academy and Semi-
—nary;

5. Bishop Iov of Zarsk, Deputy Head of
—Department of External Church Relations;

6. Protopresbyter Matfei Stadnyuk, Dean of
—Patriarchal Cathedral of the Epiphany, Ac-

ting Chairman of the Economic Management;

17. Protopresbyter Vitaliy Borovoi, represen-
—tative of the Russian Orthodox Church at the
—World Council of Churches in Geneva;

18. Archimandrite Ieronim Zinoviev, Father
—Superior of the Trinity-St. Sergiy Lavra;

19. Archimandrite Yakov Panchuk, Father Su-
—perior of the Pochaev Dormition Lavra;

20. Archimandrite Matfei Mormyl, precentor
—of the joint choir of the Irinity-St. Sergiy Lavra
—and the Moscow Theological Academy and Se-
—minary;

21. Hegumenia Natalia Ilchuk, Mother Supe-
—rior of the Korets Holy Trinity Convent;

22. Hegumenia Varvara Trofimova, Mother
—Superior of the Pukhtitsa Dormition Convent;

23. Archpriest Ioann Belevtsev, professor at
—the Leningrad Theological Academy;

24. Archpriest Liveriy Voronov, professor at
—the Leningrad Theological Academy;

25. Archpriest Nikolai Gundyayev, professor at
—the Leningrad Theological Academy;

26. Archpriest Aleksandr Kravchenko, Rector
—of the Odessa Theological Seminary;

27. Archpriest Vasilii Stoikov, professor at
—the Leningrad Theological Academy;

28. Hegumen Innokentiy Prosvirnin, assistant
—to the editor-in-chief of *The Journal of the Mos-
—cow Patriarchate*;

29. Protodeacon Vladimir Nazarkin, staff
—member of the Department of External Church
—Relations;

30. A. S. Buevsky, Secretary of the Depart-
—ment of External Church Relations;

31. M. S. Ivanov, Secretary of the Board of
—the Moscow Theological Academy;

32. B. S. Kudinkin, staff member of the De-
—partment of External Church Relations;

33. A. I. Osipov, professor at the Moscow
—Theological Academy;

34. K. E. Skurat, professor at the Moscow
—Theological Academy.

HEARD: the report by His Eminence Met-
—ropolitan Yuvenaliy of Krutitsy and Kolomna,
—Head of the Department of External Church Re-
—lations, on the journey of the Moscow Patriar-
—chate delegation, headed by him, to the Holy
—City of Jerusalem and participation in the fun-
—eral of His Beatitude Patriarch Benedictos I,
—Primate of the Jerusalem Church.

RESOLVED: (1) that satisfaction be ex-
—pressed with the Moscow Patriarchate's partici-
—pation in the funeral of His Beatitude Patriarch
—Benedictos I, Primate of the Jerusalem Church,
—bearing witness to the inviolable ties of fra-
—ternity and love which have bound the Jerusa-
—lem and Russian Orthodox Churches since early
—days;

(2) that gratitude be expressed to His Holiness Eghishe Derderian, Armenian Patriarch of Jerusalem, for the attention accorded His Eminence Metropolitan Yuvenaliy and the members of the Moscow Patriarchate delegation;

(3) that the importance of His Eminence Metropolitan Yuvenaliy's meetings and contacts during his stay in Jerusalem be noted;

(4) that, accepting with satisfaction His Eminence Metropolitan Yuvenaliy's visit to the Russian Orthodox Mission in Jerusalem and the Gorneye Convent, God's blessing be invoked upon the workers of the mission and the nuns of the convent.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on his short stay in Rome on his return journey from Jerusalem after the funeral of His Beatitude Patriarch Benediktos I, Primate of the Jerusalem Church.

RESOLVED: (1) that the information about the audience of His Eminence Metropolitan Yuvenaliy with His Holiness Pope John Paul II and the conversation that took place be accepted with satisfaction;

(2) that the fraternal meetings of His Eminence Metropolitan Yuvenaliy with the official representatives of the Roman Catholic Church be considered topical and useful;

(3) that heartfelt gratitude be expressed to His Eminence Johannes Cardinal Willebrands and the staff of his Secretariat for Promoting Christian Unity for the attention accorded His Eminence Metropolitan Yuvenaliy during his stay in Rome.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the completion of the term of office of Protodeacon Nikolai Dmitriev as cleric of the St. Nicholas Cathedral of the Representation of His Holiness Patriarch Pimen of Moscow and All Russia in New York, USA.

RESOLVED: that Protodeacon Nikolai Dmitriev be relieved of his duties at the St. Nicholas Cathedral in New York in connection with the expiration of his term of office and await the decision of His Holiness Patriarch Pimen of Moscow and All Russia on his ministry as deacon in Moscow.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the 10th General Assembly of Synodosmos which took place in the New Valaam Monastery, Finland, from August 6 to 10, 1980, and on the participation of the representatives

from the theological schools of the Russian Orthodox Church in it.

RESOLVED: (1) that the positive results of the 10th General Assembly of Synodosmos strengthening the ties of brotherhood and among Orthodox youth from different countries and for increasing its contribution to the consolidation of international peace and justice be noted with satisfaction;

(2) that satisfaction be expressed with the election of the representatives of the theological schools of the Russian Orthodox Church, Archimandrite Avgustin Nikitin and Hieromonk Kirill Galinsky as Vice-Chairman of Synodosmos and a member of the Synodosmos Executive Committee respectively;

(3) that the position of the representatives of the theological schools of the Russian Orthodox Church at the 10th General Assembly of Synodosmos be approved;

(4) that gratitude be expressed to His Eminence Archbishop Paul of Karelia and All Finland, for the attention and hospitality accorded the representatives of the theological schools of the Russian Orthodox Church.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the 32nd meeting of the Central Committee of the World Council of Churches which took place in Geneva from August 14 to 22, 1980, and on the participation of the representatives of the Russian Orthodox Church in it.

RESOLVED: (1) that the results of the Central Committee meeting regarding the activities of the three programme units and the General Secretariat of the World Council of Churches for the coming period be noted with satisfaction;

(2) that the grave importance of the public statements issued by the Central Committee concerning nuclear disarmament, the Middle East, South Africa, Namibia and Latin America be emphasized, as well as the decisions to continue to step up the activities of the WCC Programme to Combat Racism and its Special Fund;

(3) that the decision of the Central Committee concerning the theme of the forthcoming WCC Assembly, "Jesus Christ—the Life of the World", be welcomed;

(4) that the election of His Grace Archbishop Kirill of Vyborg as a member of the Preparatory Committee of the WCC 6th General Assembly be acknowledged;

(5) that the position of the representatives of the Russian Orthodox Church at the WCC Central Committee meeting be approved.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, H

the Department of External Church Relations, the second meeting of representatives of Churches of the USSR and the USA which took place in Geneva from August 22 to 25, 1980.

RESOLVED: (1) that satisfaction be expressed with the second meeting of representatives of Churches of the USSR and the USA which was held in Geneva and whose aim was to discuss ways and means by which our Churches could better relations between the two Churches and promote the advancement of the negotiations to the Helsinki Final Act along the line of detente and disarmament;

(2) that the results of the meeting reflected in the joint communique, "Christ Is Our Peace", and the attached memorandum be approved;

(3) that the importance be stressed for both Churches to affirm the need for the earliest ratification of SALT-II and the immediate start of SALT-III negotiations which should lead to a major reduction of the stockpiles of nuclear arms, as well as the importance of supporting the Madrid inter-state meeting on security and cooperation in Europe and of the urgent appeal to the governments to come to it with renewed and balanced commitments conducive to the question of disarmament, economical and technological development and a fuller implementation of human rights;

(4) that satisfaction be expressed with the atmosphere of fraternal understanding and cordiality in which the meeting was held;

(5) that the position of the Moscow Patriarchate representatives at the meeting be approved;

(6) that the usefulness of continuing such meetings between the representatives of Churches of the USSR and the USA in the future will be recognized.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the participation of the Russian Orthodox Church delegation headed by His Eminence Archbishop Pitirim of Volokolamsk, Head of the Publishing Department, in the Conference "Church Days" in Uppsala from August 29 to September 1, 1980, which is annually sponsored by the Church of Sweden.

RESOLVED: that satisfaction be expressed with the participation of the representatives of the Russian Orthodox Church in the Conference "Church Days" in Uppsala which should promote brotherly relations between the Church of Sweden and the Moscow Patriarchate.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna,

Head of the Department of External Church Relations, on the stay of the Moscow Patriarchate delegation headed by Archbishop Varfolomei of Tashkent and Central Asia in Czechoslovakia from September 10 to 22, 1980, at the invitation of His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia.

RESOLVED: (1) that the visit of the Moscow Patriarchate delegation to the Czechoslovak Orthodox Church which is a fresh contribution to the development of sisterly relations between the two Churches be noted with satisfaction;

(2) that heartfelt gratitude be expressed to His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia, for the attention and hospitality accorded the Moscow Patriarchate delegation.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the Fourth Conversations Between the Representatives of the Moscow Patriarchate and Pax Christi International which took place at the Trinity-St. Sergiy Lavra from October 2 to 6, 1980, on the main theme "Detente and Disarmament—Challenge to the Churches".

RESOLVED: (1) that satisfaction be expressed with the results of the conversations and that the recommendations on the development of cooperation between the Moscow Patriarchate and Pax Christi International adopted by the participants be approved;

(2) that the profound consideration of the theological foundations of peacemaking by the participants in the conversations be noted with satisfaction;

(3) that the wide range and the constructive consideration by the participants of questions relating to human rights, to detente in Europe, and to the problem of disarmament be noted, and that the positions elaborated on these matters be considered useful for the peacemaking of the Moscow Patriarchate;

(4) that the position of the Moscow Patriarchate representatives at the said conversations be approved;

(5) that the participation of His Eminence Archbishop Bernard Cardinal Alirink, Honorary President of Pax Christi International, in the concluding part of the conversations and in the celebration of St. Sergiy's Day at the Trinity-St. Sergiy Lavra on October 8, be noted with satisfaction.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the visit of Bishop Antoniy of Stavropol and Baku and Archpriest Aleksandr Krav-

chenko, Rector of the Odessa Theological Seminary, to the Netherlands from October 4 to 11, 1980, as members of the delegation of the USSR-Netherlands Friendship Society.

RESOLVED: that satisfaction be expressed with the visit of the Moscow Patriarchate representatives to the Netherlands as members of the above-mentioned delegation.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Chairman of the Continuation Committee of the Christian Peace Conference, on the meeting of this Committee in Eisenach, GDR, from October 13 to 17, 1980, on the main theme "God's Promise and Our Responsibility—Christians for Confidence-Building, Detente, Disarmament and Justice".

RESOLVED: (1) that the results of the meeting of the CPC Continuation Committee be considered a substantial contribution to the Christian peace movement;

(2) that the importance of the adoption by the participants in the meeting of the CPC Continuation Committee of the "Appeal to Churches and Christians" be recognized; this appeal analyzes the urgent problems of the modern world on the basis of Biblical and Christian morals and advances peacemaking tasks in the solution of which Christian Churches and Christians participate;

(3) that satisfaction be expressed with the profound elaboration by the participants in the meeting of the problems of detente in international relations and disarmament and with the adoption of a special statement on these questions, as well as with the letter addressed to the representatives of the participating states in the Madrid inter-state meeting with an appeal to achieve fruitful results in the interests of peace, security and cooperation in Europe;

(4) that satisfaction be expressed with the all-round consideration by the participants in the meeting of the problems relating to the most intense hotbeds of current international tension and with the adoption of the resolution on the Iran-Iraq conflict and the statements on the Middle East, Asia, Africa, Latin America and the Caribbean;

(5) that the position of the Moscow Patriarchate representatives who participated in the meeting of the CPC Continuation Committee, be approved;

(6) that gratitude be expressed to the representatives of the CPC Regional Committee in the GDR and the Evangelical Lutheran Church in Thuringia for the fraternal attention accorded the representatives of the Moscow Patriarchate

who participated in the meeting of the CPC Continuation Committee;

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the 12th General Assembly of the Ecumenical Youth Council in Europe, which took place in West Wickham, Kent, Great Britain, from October 19 to 25, 1980, and the participation of the Moscow Patriarchate delegation in it.

RESOLVED: (1) that satisfaction be expressed with the results of the 12th General Assembly of the EYCE;

(2) that the assembly's message to the participants in the Madrid meeting of the representatives of signatory states to the Final Act of the Helsinki Conference on Security and Cooperation in Europe be welcomed;

(3) that the position of the Moscow Patriarchate representatives at the assembly be approved.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the visit to Madrid, Spain, from November 10 to 15, 1980, of His Grace Archbishop Makarii of Uman as a member of the Christian Peace Conference delegation for the Conference of the UN Non-Governmental Organizations.

RESOLVED: that satisfaction be expressed with the participation of the representative of the Moscow Patriarchate in the work of the above-mentioned conference.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the trip to Spain from November 18 to 22, 1980, at the invitation of the Spain-US Friendship Society of the delegation of representatives of Churches and religious associations of the USSR headed by Archbishop Nikodim Kharkov and Bogodukhov.

RESOLVED: (1) that the participation of the representatives of the Moscow Patriarchate on the said trip be considered useful;

(2) that hope be expressed that the ecclesiastical and ecumenical meetings and contacts which took place during the said trip will serve to develop fraternal ties between representatives of the religious circles in the USSR and Spain and help consolidate friendship and mutual understanding between the peoples of the USSR and Spain.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the trip to Italy from November 18 to 26, 1980, of Bishop Antony of Stavropol and

as a member of a tourist group invited by the Society for Cultural Relations with Compatriots Abroad ("Motherland" Society).

RESOLVED: that satisfaction be expressed on the trip to Italy made by the representative of the Moscow Patriarchate.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on his trip to Belgium from November 18 to 25, 1980, as a member of the Soviet delegation to the meeting for security and cooperation in Europe "Dialogue: Madrid-80" and on the ecclesiastical and ecumenical contacts which took place during his stay in Belgium.

RESOLVED: (1) that it be considered useful and timely for the representative of the Moscow Patriarchate to participate in the meeting "Dialogue: Madrid-80" called to help consolidate peace and cooperation in Europe;

(2) that satisfaction be expressed with the ecclesiastical contacts which His Eminence Metropolitan Yuvenaliy had with the ecclesiastical and ecumenical circles during his stay in Belgium.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on his visit to the United States of America of the delegation of the Moscow Patriarchate headed by His Grace Archbishop Khrizostom of Leningrad and Belgorod, Deputy Head of the Department of External Church Relations, to participate in the 3rd Congress of the Clergy and Laity of the Patriarchal Parishes in the USA which took place on November 19-20, 1980, at the Holy Trinity parish centre in Garfield, New Jersey, and on the meetings that the delegation had during their stay with leaders of the Autocephalous Orthodox Church in America, the National Council of the Churches of Christ in the USA, and the Roman Catholic Church in the USA.

RESOLVED: (1) that the participation of the representatives of the Mother Church in the 3rd Congress of the Clergy and Laity of the Patriarchal Parishes in the USA be approved;

(2) that gratitude be expressed to the Primate of the Autocephalous Orthodox Church in America, His Beatitude Theodosius, Archbishop of Washington, Metropolitan of All America and Canada, for the warm reception given the delegation;

that appreciation be expressed to His Grace Bishop Irinei of Serpukhov, Administrator of the Patriarchal Parishes in Canada and a. i. in the USA, and to the Bishop's Council for the hospitality accorded the representatives of the Mother Church;

(4) that the contacts that the delegates of the Moscow Patriarchate had with religious leaders in the USA be approved as another contribution to the development of fraternal relations between the Christian Churches of the two countries.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches, on the need to fill the vacancy in the CEC Committee "Islam in Europe" in connection with the demise of His Grace Archbishop Germogen of Krasnodar and the Kuban who was a member of the committee.

RESOLVED: that Archimandrite Avgustin Nikitin, docent at the Leningrad Theological Seminary and Academy, be appointed member of the Conference of European Churches Committee "Islam in Europe" from the Russian Orthodox Church.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, on the 5th All-Union Conference of the USSR-India Friendship Society which took place from October 23 to 24, 1980, in Moscow.

RESOLVED: that deep satisfaction be expressed with the election of His Eminence Metropolitan Aleksiy of Tallinn and Estonia as Vice-President of the USSR-India Friendship Society.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, President of the Conference of European Churches, on the meeting of the Conference of European Churches' Presidium which took place from October 23 to 25, 1980, in Helsinki, Finland, and on his stay in Finland from October 26 to 31 at the invitation of the Lutheran and Orthodox Churches in Finland.

RESOLVED: (1) that satisfaction be expressed at the outcome of the work of the Conference of European Churches' Presidium in Helsinki;

(2) that the recommendations of the 4th Post-Helsinki Consultation of the CEC which took place from May 29 to June 3, 1980, in El Escorial near Madrid, Spain, adopted and accepted by the CEC Presidium and sent to member Churches, be accepted; and that the 4th Post-Helsinki CEC Consultation on the theme "Confidence-Building in the Area of the Helsinki Signatory States—Tasks for the Churches" be considered a contribution of the CEC to the success of the Madrid Meeting of the signatories to the Helsinki Final Act;

(3) that deep gratitude be expressed to the Orthodox Church in Finland; to her Primate, His Eminence Archbishop Paul of Karelia and All

Finland; His Eminence Metropolitan John of Helsingfors, and to His Grace Bishop Alexi of Joensuu, for their brotherly and warm hospitality, for the possibility to visit the New Valaam Monastery and the Lintula Convent and to celebrate divine services there, and for the brotherly meetings with the leaders of the Orthodox Church in Finland, and for the opportunity to visit churches, the seminary and other institutions;

(4) that deep gratitude be expressed to the Head of the Evangelical Lutheran Church in Finland, Archbishop Dr. Mikko Juva; the episcopate and other leaders of this Church for the attention and warm hospitality accorded His Eminence Metropolitan Aleksiy of Tallinn and Estonia and for the possibility to commune with the leadership of the Evangelical Lutheran Church in Finland and to get acquainted with her life;

(5) that deep gratitude be expressed to the Ecumenical Council of Churches of Finland and to its chairman, Archbishop Dr. Martti Simojoki, for the invitation and brotherly attention accorded His Eminence Metropolitan Aleksiy of Tallinn and Estonia, President of the CEC, during the meeting of the CEC Presidium in Helsinki.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, on the pilgrimage headed by him to Holy Mount Athos and the shrines of the Greek Orthodox Church from November 11 to 28, 1980.

RESOLVED: (1) that deep satisfaction be expressed with the pilgrimage to Mount Athos by members of the Moscow Patriarchate headed by His Eminence Metropolitan Aleksiy of Tallinn and Estonia in order to visit the Russian Monastery of St. Panteleimon and other holy monasteries on Mount Athos and to venerate at the great Athonite shrines;

(2) that thanks be expressed to the Holy Koinotes, to the hegumen and the brethren of the Russian Monastery of St. Panteleimon for the hospitality and Christian love accorded the pilgrims from our Holy Church during their stay on the Holy Mountain of Athos;

(3) that the brotherly contacts which took place in Greece between the representatives of the Moscow Patriarchate and the Greek Orthodox Church be noted with satisfaction;

(4) that gratitude be expressed to the Primate of the Greek Orthodox Church, His Beatitude Archbishop Seraphim of Athens, for the attention accorded the pilgrims from the Moscow Patriarchate and the possibility to venerate at the shrines of the Greek Church;

(5) that the warm reception accorded the pil-

grims by their Eminences Metropolitans—nabas of Kitros, Panteleimon of Thessalonica, Chrysostomos of Chalkis, His Grace Bishop Chrysostomos of Dodonis, and other leaders of the Greek Church in all the cities, monasteries and ecclesiastical institutions visited by the pilgrims, be noted with gratitude.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomoyskiy, Head of the Department of External Church Relations, on the World Parliament of the Peoples for Peace which took place from September 15 to 27, 1980, in Sofia, and on the participation of the representatives of the Russian Orthodox Church headed by His Holiness Patriarch Pimen of Moscow and All Russia.

RESOLVED: (1) that satisfaction be expressed with the participation of the representatives of the Russian Orthodox Church in the World Parliament of the Peoples for Peace;

(2) that satisfaction be expressed with the result of the work at the round table of religious leaders—participants in the World Parliament of the Peoples for Peace and of the peace forum as a whole;

(3) that heartfelt gratitude be expressed to His Holiness Patriarch Maksim of Bulgaria for the brotherly hospitality accorded His Holiness Patriarch Pimen of Moscow and All Russia and other representatives of the Russian Orthodox Church during their stay in Bulgaria.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomoyskiy, Head of the Department of External Church Relations, on the trip to Bulgaria from November 24 to 28, 1980, of the delegation of the Moscow and Leningrad theological academies headed by their rectors for participation in the theological symposium sponsored by the Bulgarian Orthodox Church on the occasion of the 1100th anniversary of the birth of St. Kliment of Ohrid.

RESOLVED: (1) that the participation of the representatives of the theological schools of the Moscow Patriarchate in the theological symposium dedicated to St. Kliment of Ohrid be considered useful;

(2) that confidence be expressed that the participation of the delegation of the theological schools of the Moscow Patriarchate in the theological symposium will serve to strengthen the traditional bonds of love and fraternal cooperation between the two Sister Churches;

(3) that gratitude be expressed to His Holiness Patriarch Maksim of Bulgaria for the hospitality and attention accorded the delegation of the theological schools of the Moscow Patriarchate.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, on his trip to Vienna, Austria, at the invitation of Dr. Theodor Piffli-levič, President of "Pro Oriente", a Catholic organization, to participate as speaker in the Theological Symposium of "Pro Oriente" which took place on November 28, 1980, with the theme: "The Local Church and the Universal Church"; and on the meetings with representatives of the Local Orthodox, Roman Catholic and Protestant Churches which took place during his visit.

RESOLVED: (1) that satisfaction be expressed at the development of fraternal relations between the Russian Orthodox and Roman Catholic Churches as evidenced by the participation of His Eminence Metropolitan Filaret in the said Theological Symposium of "Pro Oriente";

(2) that gratitude be expressed to His Eminence Franz Cardinal König, Archbishop of Vienna, for the brotherly hospitality accorded His Eminence Metropolitan Filaret;

(3) that the contacts which His Eminence Metropolitan Filaret had with ecclesiastical leaders in Austria be considered useful for strengthening Orthodox unity and developing ecumenism.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the trip to Herrnhut, GDR, of representatives of the theological schools of the Moscow Patriarchate for the European Consultation on Theological Education sponsored by the Faith and Order Commission of the World Council of Churches.

RESOLVED: that satisfaction be expressed at the participation of the representatives of the theological schools of the Moscow Patriarchate in the said consultation.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the preparations for the consultation of representatives of the Local Orthodox Churches—members of the WCC—and officers of the World Council of Churches to be held in the last week of May, 1981, in Bulgaria at the invitation of the Bulgarian Orthodox Church.

RESOLVED; (1) that the holding of the consultation as scheduled in Bulgaria be approved; and the draft of the agenda as set forth in the letter by the WCC Deputy General Secretary, Prof. Todor Sabev, of October 23, 1980, be accepted.

(2) that the following delegation of the Rus-

sian Orthodox Church be sent to the consultation:

(a) His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, member of the Central Committee (head of the delegation);

(b) A. S. Buevsky, Secretary of Department of External Church Relations, member of the WCC Central Committee.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the forthcoming Fourth Theological Conversations Between Representatives of the Moscow Patriarchate and the Federation of the Evangelical Churches in the GDR to be held from May 5 to 15, 1981.

RESOLVED: that the following delegation of the Moscow Patriarchate be appointed to participate in the Fourth Theological Conversations Between Representatives of the Moscow Patriarchate and the Federation of the Evangelical Churches in the GDR:

(a) Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe (head of the delegation);

(b) Archbishop Mikhail of Vologda and Veliki Ustyug;

(c) Archpriest Nikolai Gundyaev, professor at the Leningrad Theological Academy;

(d) Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary;

(e) Archpriest Gennadiy Yablonsky, editor-in-chief of the journal *Stimme der Orthodoxie* (GDR);

(f) Archimandrite Avgustin Nikitin, lecturer at the Leningrad Theological Academy;

(g) Hieromonk Pavel Ponomaryov, referent at the Department of External Church Relations;

(h) Deacon Valentin Asmus, lecturer at the Moscow Theological Academy;

(i) K. E. Skurat, professor at the Moscow Theological Academy.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, on the forthcoming theological conversations between representatives of the Moscow Patriarchate and the Evangelical Church in Germany (FRG) "Arnoldshein-IX" to be held from October 12 to 17, 1981.

RESOLVED: that the following delegation of the Moscow Patriarchate be appointed to participate in the theological conversations between representatives of the Moscow Patriarchate and the Evangelical Church in Germany (FRG):

(a) Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch to Western Europe (head of the delegation);

(b) Archbishop Mikhail of Vologda and Veliki Ustyug;

(c) Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy;

(d) Archpriest Vasilii Stoikov, professor at the Leningrad Theological Academy;

(e) Archimandrite Iosif Pustoutov, staff member of the Department of External Church Relations;

(b) Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary;

(g) A. I. Osipov, professor at the Moscow Theological Academy;

(h) Father Petr Veretennikov, lecturer at the Moscow Theological Academy;

(i) Sergei Rasskazovsky, student at the Leningrad Theological Academy.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna on the work of the Inter-Orthodox Commission for the Preparation of the Pan-Orthodox-Lutheran Dialogue.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna on the external relations maintained by the Russian Orthodox Church in 1980 and on the work carried out by his department during the same period.

RESOLVED: (1) that the external activities carried out by the Russian Orthodox Church in 1980 through the Department of External Church Relations in strict accordance with the traditions of Holy Orthodoxy be considered successful;

(2) that the work carried out by the Department of External Church Relations in 1980 approved and appreciation be expressed to His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna and the staff of this department for their very useful work for the Holy Church.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Krutitsy and Kolomna on the work planned by the department for 1981.

RESOLVED: that the planned work of the Department of External Church Relations for 1981 be approved.

CONSIDERED: the summoning of hierarchs to attend the 1980/81 winter session of the Holy Synod.

RESOLVED: that the following hierarchs be summoned to attend the winter session of the Holy Synod:

(a) Archbishop Platon of Sverdlovsk Kurgan,

(b) Bishop German of Tula and Belev,

(c) Bishop Damaskin of Poltava and Chernuchin.

+ PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

+ FILARET, Metropolitan of Kiev and Galicia, Patriarchal Exarch to the Ukraine;

+ ANTONIY, Metropolitan of Leningrad and Novgorod;

+ YUVENALIY, Metropolitan of Krutitsy and Kolomna;

+ FILARET, Metropolitan of Minsk and Byelorussia, Patriarchal Exarch to Western Europe;

+ NIKOLAI, Metropolitan of Lvov and Ternopol;

+ GLEB, Archbishop of Orel and Bryansk;

+ ALEKSIY, Metropolitan of Tallinn and Estonia; Chancellor of the Moscow Patriarchate.

EXCHANGE OF TELEGRAMS

To His Holiness Pope JOHN PAUL II

Vatican City

Your Holiness, we are deeply grieved at the continual catastrophic earthquake in several districts of southern Italy which has caused the death of thousands of men and afflicted suffering to the inhabitants of those areas. We are praying for the pacification of the elements and for all those who were killed and who are now suffering. Through Your Holiness we express our deep compassion to the people of God who have suffered from this disaster. With brotherly love in Christ,

+ PIMEN, Patriarch of Moscow and All Russia

December 2, 1980, Moscow

To His Holiness Patriarch PIMEN of Moscow and All Russia

Moscow

With all my heart I thank you for Your sympathy and prayers for the poor victims of the earthquakes and express my brotherly love,

+ JOHN PAUL II

December 17, 1980, Vatican City

Third Congress of the Clergy and Laity of the Patriarchal Parishes in the USA

TO THE PARTICIPANTS IN THE THIRD CONGRESS

Our Grace, beloved in the Lord Vlastislav Irineï,
Dear participants in the Third Congress of the Patriarchal Parishes in the USA,

Through my personal representative, His Grace Archbishop Khrizostom of Chernivtsi and Belgorod, Deputy Head of the Department of External Church Relations, I greet with deep love all of you, dearly beloved in the Lord, and through you—the whole God-protected flock of America, abiding in the bosom of the Russian Orthodox Church, and I warmly congratulate you on the remarkable event in your Church life—the Third Congress of the representatives of the Moscow Patriarchate Parishes in the USA. *Grace be to you and peace from God the Father, and from our Lord Jesus Christ* (Gal. 1. 3).

I stretch my hand to you, my beloved spiritual children, in blessing from the Mother Church, from which, approximately two hundred years ago, the radiant and salvific light of Holy Orthodoxy shone forth over the American continent through the apostolic labours of the holy saints, Starets German of Optina and Metropolitan Innokentiy of Moscow, and many other preachers of the Good News of Christ. The seeds of the Orthodox Faith sown by the envoys of the Holy Russ have grown today into the tree of the Autocephalous Orthodox Church in America.

We highly evaluate the Tomos of Autocephaly of the Russian Orthodox Church-Catholic Church in America, signed by my predecessor of blessed memory, His Holiness Patriarch Alexy II, and the members of the Holy Synod; the Tomos continues to regulate successfully the relationship between the two Churches.

Dear archpastors, fathers, brothers and sisters in Christ, you are faced with the task of considering many questions concerning the different aspects of life of the Patriarchal Parishes in the USA. We know that the clergy play a particularly important role in the spiritual life of the parishes. And I come with all my heart the discus-

sion of the problems of ministry by the participants in the congress. You, beloved successors to the Apostolic Acts, worthy pastors of the Church of Christ, should not, according to the Apostle, *neglect... the gift that is in thee* (1 Tim. 4. 14), should not lord it *over God's heritage, but being ensamples to the flock* (1 Pet. 5. 3), set them an example in word, in conversation, in charity, in spirit, in faith, in purity (1 Tim. 4. 12).

I ardently wish our pastors and flock in the USA to be, as the Apostle said, *of one mind, having compassion one of another, love as brethren, be pitiful, be courteous* (1 Pet. 3. 8), to bear witness to those near and those afar to the truth of the Gospel of our Lord Jesus Christ by good deeds in the earthly life. We believe that with the help of our Lord the discussions and decisions of the congress will be useful and fruitful, and will help to renew the spiritual and moral life of the parishes.

May the Grace of the Holy Spirit make your work to further the well-being of your Church and her life a success. May the acts of the congress be rich in spiritual fruits and benevolent decisions to the glory of the Church of Christ, and may they strengthen *the peace of God... in your hearts* (Col. 3. 15), and establish peace and love among all men.

I wholeheartedly wish you, dear brothers and sisters in Christ, that your life may flow as the Apostle says, *decently and in order* (1 Cor. 14. 40), according to God's commandment which is *life everlasting* (Jn. 12. 50).

Now the God of peace... make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ (Heb. 13. 20-21).

I invoke God's blessing upon you and your work.

With cordial love in the Lord,

+PIMEN, Patriarch of Moscow
and All Russia

November 11, 1980, Moscow

To Bishop IRINEI

New York, USA

My cordial greetings to Your Grace, the clergy and God-preserved flock of the Patriarchal Parishes in the United States of America, on the occasion of the current congress of the clergy and laity. Prayerfully wish the participants in the congress the abundant help of God and success in their forthcoming work. With love in the Lord,

+YUVENALIY,

Metropolitan of Krutitsy and Kolomna,
Head of the Department of External
Church Relations of the Moscow Patriarchate

November 10, 1980
Moscow

To His Holiness Patriarch PIMEN of Moscow and All Russia

Moscow

We, participants in the Third Congress of the Clergy and Laity of the Moscow Patriarchate Parishes in the USA being held in the Three Holy Hierarchs parish centre in Garfield, New Jersey, on November 19-20, 1980, express our filial gratitude to you for your paternal care for your spiritual

children in the USA. We received your message to the participants in the Congress with sincere feelings of love and thank you for your attention, prayer and primatial blessing. We also thank you for sending to us Archbishop Khrizostom to attend our congress. We always pray for your health and wish you God's help in your primatial ministry of the Holy Church.

Your spiritual children,

Your humble Bishop IRINEI
the clergy and laity participating in the congress
November 19, 1980 Garfield

To Metropolitan YUVENALIY

Moscow

The clergy and laity of the Patriarchal Parishes in the USA gathered for their Third Congress express their heartfelt gratitude to Your Eminence for your greetings and good wishes and success to the participants in the congress. Please accept our prayerful assurances in wishing you many years of life to work fruitfully for the good of the Holy Church.

Bishop IRINEI of Serpukhov
the clergy and laity participating in the congress
November 19, 1980, Garfield

Delegation of the Moscow Patriarchate in the USA

A delegation of the Moscow Patriarchate composed of Archbishop Khrizostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations, and Archpriest Nikolai Gundyayev, professor of the Leningrad Theological Academy, was in the USA from November 17 to 25, 1980, to participate in the Third Congress of the Clergy and Laity of the Patriarchal Parishes in the USA. The congress was held in the Three Holy Hierarchs parish centre in Garfield, New Jersey, on November 19-20.

The congress considered a number of ongoing questions concerning the life of the Patriarchal Parishes in the USA. It approved the by-laws of the parishes and adopted resolutions on the questions under discussion.

On November 17, the Moscow Patriarchate delegation paid a visit to the Primate of the American Orthodox Church, His Beatitude Theodosius, Archbishop of Washington, Metropolitan of All America and Canada. That

same day the delegation called at the National Council of the Churches of Christ in the USA.

On November 18, Archbishop Khrizostom, Bishop Irinei and the rectors of the patriarchal parishes concelebrated Divine Liturgy in the Church of the Three Holy Hierarchs in Garfield.

On November 19, a reception was given in honour of the Moscow Patriarchate delegation. Metropolitan Theodosius and representatives of ecclesiastical circles attended.

On November 20, Archbishop Khrizostom officiated at Divine Liturgy in the Church of St. Michael in Philadelphia. That same day, Archbishop Khrizostom was received by His Eminence Jacob Cardinal Krol, Archbishop of Philadelphia.

On November 23, Archbishop Khrizostom consecrated the Church of St. Nicholas at the Representation of His Holiness the Patriarch of Moscow and All Russia in New York, after completion of internal and external repairs.

NAME-DAY OF THE PRIMATE OF THE ANTIOCHENE CHURCH

To His Beatitude Patriarch
IGNATIOS IV

Damascus

With sincere love we congratulate your Beatitude on your name-day and wish you success in your primate service of the Holy Church and good health for many years.
With love in the Lord,

+PIMEN, Patriarch of Moscow
and All Russia

December 17, 1980
Moscow

On December 20, 1980, the Feast of the holy martyr, St. Ignatius Theophorus, on the occasion of the name-day of the Primate of the Orthodox Church of Antioch, His Beatitude Patriarch Ignatios IV of Great Antioch and All the East, Metropolitan Yuveneriy of Krutitsy and Kolomna, Head of the Department of External Church Relations, assisted by the clerics of the Antiochene Metochion celebrated Divine Liturgy in the Church of St. Gabriel the Archangel in the Antiochene Metochion in Moscow.
After the Divine Liturgy, His Holiness

To His Beatitude Patriarch
IGNATIOS IV

Damascus

Please accept, Your Beatitude, my warm congratulations on your name-day and expressions of sincere feelings. May our Lord the Chief Shepherd help you in your lofty service of the Church of Christ and grant you good health for many years.

With great love in the Lord,

+Metropolitan YUVENERIY

December 17, 1980
Moscow

His Holiness Patriarch Pimen of Moscow and All Russia held a festal moleben during which His Holiness the Patriarch and Archimandrite Niphon, Representative of the Patriarch of Antioch to the Patriarch of Moscow and Dean of the Antiochene Metochion, exchanged addresses of greeting.

His Holiness Patriarch Pimen attended the reception given at the Metochion after the service.

On the same day, Archimandrite Niphon gave a dinner at which Metropolitan Yuveneriy and the staff members of the DECR were present.

Pilgrimage to Holy Mount Athos

From November 11 to 28, 1980, members of the Russian Orthodox Church led by Metropolitan Aleksiy of Tallinn and Estonia made a pilgrimage to Holy Mount Athos and the shrines of the Hellenic Orthodox Church.

Upon arrival in Athens, the pilgrims were met by Metropolitan Barnabas of Athens, Head of the Department of External Relations of the Hellenic Church, and other officials.

The pilgrims were accommodated in the Orthodox Centre of the Hellenic Church—the Penteli Monastery where they were received by the hegumen of the monastery, Bishop Chrysostomos of Thessalonis.

On November 12, the pilgrims had an audience with the Primate of the Hellenic Church, His Beatitude Archbishop Seraphim. Metropolitan Aleksiy

and Archbishop Seraphim exchanged speeches of greeting. The Message from His Holiness Patriarch Pimen of Moscow and All Russia was conveyed to the Primate of the Hellenic Church.

The pilgrims visited the Annunciation Cathedral Church, the Russian Church of St. Nicodemus, and a number of other churches in Athens.

In the afternoon, the pilgrims continued their tour of Athens. They saw the Acropolis and the spot from which St. Paul preached to the Athenians, and other monuments of the ancient culture of Athens.

From November 13 to 21, the pilgrims were on the Holy Mountain. At the landing of the Russian Monastery of St. Panteleimon they were met by the father superior, Archimandrite Ieremia and the brethren.

On November 14, they went to the Koinotes of Holy Mount Athos where the pilgrims were received by the Protos of the Koinotes, Archimandrite Grigorios. A letter from His Holiness Patriarch Pimen was presented to him.

Metropolitan Aleksiy accompanied by Archbishop Nikolai of Gorki and Arzamas; Archbishop Feodosiy of Smolensk and Vyazma and G. N. Skobei, staff member of the Department of External Church Relations, paid a visit to the Governor of Athos, Prof. Dimitrios Tsamis.

Our pilgrims visited the Cathedral Church of the Protaton in Karyes where they prayed before its shrine—the miraculous icon of the Mother of God “It Is Meet”; they also visited the Russian Skete of St. Andrew, where they said a prayer for the dead at the graves of its founders Schemamonks Vissarion and Varsonofiy.

In the evening of November 14, the pilgrims arrived in the Iveron Monastery to participate in divine services there.

On November 16, Metropolitan Aleksiy, Archbishop Nikolai, Archbishop Feodosiy assisted by the pilgrims, the hegumen and the brethren of the St. Panteleimon Monastery officiated at All-Night Vigil and concelebrated Divine Liturgy at the Cathedral of the Protecting Veil of the St. Panteleimon Monastery; and in the afternoon they held Small Vespers with the Akathistos to the Protecting Veil of the Mother of God.

On November 17, Metropolitan Aleksiy assisted by the Estonian Orthodox clerics, members of the group, celebrated Divine Liturgy in Estonian.

On the following days, the pilgrims visited the Great Lavra of St. Athanasius and other holy monasteries of Mount Athos: of St. Paul, Xenoph and Dokhiar in which the moleben with the Akathistos to the miraculous Icon of the Mother of God “Swift to Hearken” was held. In the Bulgarian Zographou Monastery, Metropolitan Aleksiy celebrated Divine Liturgy. Then the group was divided up: Metropolitan Aleksiy, Archbishop Nikolai and 6 pilgrims accompanying them visited the Dionysiou and Grigoriou holy monasteries, while Archbishop Feodosiy with the rest of

the group visited the Simopetra Monastery.

The pilgrims spent the last days of their stay on Mount Athos at the Russian Monastery of St. Panteleimon where, on the Feast of St. Michael the Archangel, Metropolitan Aleksiy assisted by the pilgrims celebrated Divine Liturgy which was followed by a procession to the crypt church dedicated to the Heavenly Host and the Hierarch of Moscow.

On the same day, the pilgrims visited the Monastery of St. Panteleimon where an ardent prayer begging the Lord Hosts to send more monks to keep the sacred heritage of their pious forefathers, and that the icon-lamp of the Russian monastery might never burn out.

In the morning the pilgrims attended the Divine Liturgy celebrated in the Cathedral of the Holy Martyr St. Demetrius of Thessalonica and prayed before his holy shrine.

In the cathedral they met Metropolitan Panteleimon of Thessalonica who presented Metropolitan Aleksiy with a gold commemoration medal marking the 1700th anniversary of the death of the Holy Martyr St. Demetrius, and the other pilgrims with silver or bronze medals. Metropolitan Panteleimon gave a reception in honour of the pilgrims.

On November 24, at the invitation of Metropolitan Barnabas, the pilgrims visited the town of Katerini where they took part in the celebrations on the patronal feast of the town—of the Holy Martyr St. Catherine.

On November 26, at the conclusion of the pilgrimage a trip was made to Neonprokopion to the shrine of St. Ioann the Russian where all the pilgrims took part in the divine service and received Holy Communion. The Divine Liturgy and moleben to St. Ioann were led by Metropolitan Aleksiy.

Later in the day, the pilgrims called on Metropolitan Chrysostomos of Chalkis. They also visited an orphanage and the new Church of the Annunciation beautifully painted in Byzantine style.

Metropolitan Aleksiy gave an interview to the local press.

On the day before he left Greece, Metropolitan Aleksiy paid a visit to the Primate of the Hellenic Church, His Holiness Archbishop Seraphim, to share his impressions of the pilgrimage and to express the pilgrims' heartfelt gratitude for the brotherly reception and warm hospitality accorded them.

On November 12, the leader of the pilgrimage, Metropolitan Aleksiy, was

received by the Ambassador Extraordinary and Plenipotentiary of the USSR to Greece, V. F. Kaboshkin.

On November 28, the pilgrims of the Russian Orthodox Church, after praying for a safe trip, left for their homeland. At the Athens Airport the pilgrims were seen off by Metropolitan Barnabas of Kitros and other representatives of the Hellenic Church.

Metropolitan Filaret of Minsk and Byelorussia Visits the West European Exarchate

From November 22 to December 10, 1960, Metropolitan Filaret of Minsk and Byelorussia, Patriarchal Exarch for Western Europe, toured the Netherlands, Belgium and France to see to the affairs of the West European Exarchate.

During his stay in the Netherlands from November 22 to December 1, Metropolitan Filaret met Archbishop Iakov of The Hague and the Netherlands, the clergy and flock of the parishes and divine services in the churches of Amsterdam, The Hague, Rotterdam and Groningen.

Metropolitan Filaret also visited the Ecumenical Council of Churches in the Netherlands and was received by its leadership.

At the Department of Theology of Leiden University, Metropolitan Filaret gave a lecture on the life and activities of the Russian Orthodox Church. While in Belgium from December 1 to 5, Metropolitan Filaret met Archbi-

shop Vasiliy of Brussels and Belgium, the clergy and faithful of the Belgium Diocese. On December 4, the Feast of the Presentation of the Blessed Virgin, Metropolitan Filaret led the divine service in the St. Nicholas Church in Brussels.

Metropolitan Filaret called on Archbishop Godfried Danneels of Mechelen-Brussels, the Primate of Belgium (Roman Catholic Church), and on the Papal Nuncio in Belgium, Archbishop Igino Cardinale.

Metropolitan Filaret visited also the Chevetogne Monastery.

From December 5 to 10, Metropolitan Filaret was in Paris, France, and, in his capacity as Administrator of the Korsun Diocese of the West European Exarchate, made decisions concerning administrative problems, met the clergy and faithful and led divine services in the Exarchate Church of the Three Holy Hierarchs.

Delegation of the Moscow Patriarchate Theological Schools in Bulgaria

The delegation of the theological schools of the Moscow Patriarchate, headed by the rectors of the Moscow and Leningrad theological schools—Archbishop Vladimir of Dmitrov and Archbishop Kirill of Vyborg, was in Bulgaria from November 24 to 28, 1960. The delegation included: Archimandrite Elevferiy Didenko, senior member of the Assistant Rector of the Moscow Patriarchate; Hieromonk Iannuariy Ivliev, lec-

turer at the LTA; Hieromonk Aleksiy Mkrinov, student at the LTA; and Prof. M. S. Ivanov, Secretary of the MTA Council.

Upon their arrival in Bulgaria, the delegation was received by His Holiness Patriarch Maksim of Bulgaria. On November 25, the Feast of St. Kliment of Ohrid, Archbishop Vladimir officiated at the divine service in the Sofia Theological Academy, together

with Archbishop Kirill and Bishop Ioann of Dragovitsa, Rector of the STA, assisted by the clergy of the academy and members of the Russian Orthodox delegation. On the same day, the symposium, devoted to the 1140th anniversary of the birth of St. Klement of Ohrid, was opened.

At the symposium, Archbishop Vladimir read the paper: "Service Rendered by Sts. Cyril and Methodius in the

Enlightenment of the Slavonic People and Archbishop Kirill: "On the Revision of the Translation of Holy Scripture Made by Sts. Cyril and Methodius".

During their stay in Bulgaria, delegation of the Moscow Patriarchate visited the Rila stauropegion monastery and other holy places of the Bulgarian Orthodox Church.

Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, in Vienna

Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, was in Vienna, Austria, from November 25 to December 2, 1980, for the Symposium of the Catholic organization "Pro Oriente".

In the capital of Austria, he got acquainted with its religious life. The Primate of Austria, His Eminence Franz Cardinal König, Archbishop of Vienna and Austria, and the President of "Pro Oriente", Dr. Theodor Piffner-Perčević, gave a reception in his honour.

On November 28, Metropolitan Filaret called on Metropolitan Chrysostomos of Austria (Patriarchate of Constantinople).

tantinople).

On November 29, he attended the quem Mass led by Archbishop Franz Cardinal König in the church of Capuchins.

On November 30, Metropolitan Filaret concelebrated Divine Liturgy with Archbishop Irinei of Vienna and Austria in the St. Nicholas Cathedral Church.

On December 1, Metropolitan Filaret read the paper: "The Local Church and the Universal Church" at the symposium.

While in Vienna, Metropolitan Filaret was received by the Ambassador of the USSR to Austria, M. T. Efremov.

Archpriest Jaroslav Šuvarsky in the USSR

At the invitation of the Moscow Patriarchate, Archpriest Jaroslav Šuvarsky, Chancellor of the Czechoslovak Orthodox Church, was in the Soviet Union from December 8 to 12, 1980.

On December 9, he had an audience with His Holiness Patriarch Pimen of Moscow and All Russia. On the same day, he was received by Metropolitan Aleksey of Tallinn and Estonia, Chancellor of the Moscow Patriarchate, and Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations.

Metropolitan Yuvenaliy gave a dinner in honour of the guest from Czechoslovakia. Present were the deputy heads of the Department of External Church Relations, Archbishop Khristom of Kursk and Belgorod and Bishop Iov of Zarsk, as well as the Vice-Chairman of the Council for Religious Affairs of the USSR Council of Ministers, V. V. Fitsev.

On December 11, Father Jaroslav went to Zagorsk to see the Trinity Sergiy Lavra and the Moscow theological schools.

CHRONICLE

Hegumen Panteleimon Sarho, Father Superior of the New Valaam Monastery, and Novice Maino Konsa were guests of the Russian Orthodox Church from October 13 to 23, 1980. They visited Leningrad, Odessa, Zagorsk and Moscow, participated

in divine services and got acquainted with the life of the Russian Orthodox Church.

They were received by His Holiness Patriarch Pimen on October 23. Metropolitan Yuvenaliy of Krutitsy and Kolomna was present during the audience.

(Continued on p. 47)

Services Conducted by His Holiness Patriarch Pimen

DECEMBER

On December 1 (November 18), the feast of St. Platon the Martyr, the name-day of Metropolitan Platon of Moscow (Levshin; † November 11, 1912), His Holiness Patriarch Pimen attended Divine Liturgy in the Domestic Chapel of St. Philaretus the Merciful in the Patriarchal Chambers of the Trinity-St. Sergiy Lavra.

December 2 (November 19), the feast of the Prophet Abdi, is the day on which Metropolitan Filaret of Moscow (Iozdov; † 1867) passed away. His Holiness Patriarch Pimen attended Divine Liturgy and, on the eve, All-Night Vigil in the domestic chapel of the Patriarchal Chambers at the Lavra.

On December 4 (November 21), the feast of the Presentation of the Blessed Virgin in the Temple, Patriarch Pimen concelebrated Divine Liturgy together with Bishop Ilian of Solnechnogorsk and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany. At the Liturgy, the Ektene for the Dead was said for His Holiness Patriarch Tikhon (on the feast of the Presentation of the Blessed Virgin, in 1917, the enthronization of Patriarch Tikhon took place).

December 7 (November 24), the 28th day after Pentecost, is the Feast of St. Catherine the Great Martyr. On the eve His Holiness Patriarch Pimen together with Bishop Iov of Zarsk conducted All-Night Vigil in the Moscow Church of the Deposition of Our Lord's Robe, where there is a side-chapel dedicated to St. Catherine the Great Martyr. On the feast day itself, His Holiness concelebrated Divine Liturgy together with Bishop Ilian of Solnechnogorsk in the Patriarchal Cathedral. During the Liturgy, His Holiness

the Patriarch ordained Monk Agafodor, of the Trinity-St. Sergiy Lavra, hierodeacon.

December 10 (November 27), the Feast of the Icon of the Mother of God "The Sign". On the eve, His Holiness Patriarch Pimen conducted All-Night Vigil together with Bishop Iov of Zarsk in the Church of the Icon of the Mother of God "The Sign", Pereyaslovskaya Sloboda, Moscow.

In the evening of December 10, Patriarch Pimen led the panikhida for the newly-departed Patriarch Benedictos of Jerusalem († December 10, 1980).

On December 14 (1), the 29th Sunday after Pentecost, the Feast of St. Philaretus the Merciful, Patriarch Pimen together with Bishop Ilian of Solnechnogorsk celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Refectory Church of St. Sergiy at the Trinity-St. Sergiy Lavra.

December 17 (4), the Feast of St. Barbara the Great Martyr. On the eve, His Holiness the Patriarch together with Bishop Iov of Zarsk conducted All-Night Vigil in the Moscow Church of St. John the Warrior, where the revered icon and relics of St. Barbara are preserved.

On December 19 (6), the Feast of St. Nicholas the Miracle Worker, His Holiness Patriarch Pimen together with Bishop Ilian of Solnechnogorsk celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral. During the Liturgy Patriarch Pimen ordained hierodeacon Agafodor, from the Trinity-St. Sergiy Lavra, hieromonk.

December 20, (7), the Feast of St. Ignatius Theophoros, the name-day of His Beatitude Patriarch Ignatius of Antioch. His Holiness Patriarch Pi-

men held the moleben in the Church of St. Gabriel the Archangel, Antiochene Metochion, Moscow.

December 21 (8), the 30th Sunday after Pentecost, Patriarch Pimen together with Bishop Ilian of Solnechnogorsk celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral.

On December 22 (9), the Feast of

the Icon of the Mother of God "Unhoped-For", His Holiness the Patriarch together with Bishop Ilian of Solnechnogorsk celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Moscow Church of Elijah the Prophet, Obydensky Lavra, where there is a much revered icon of the Mother of God "Joy Unhoped-For".

Anniversary Celebrations at the Patriarchal Podvorye in Belgrade

The 600th anniversary of the Kulikovo Victory was solemnly celebrated in the Holy Trinity Church in the Russian Patriarchal Podvorye in Belgrade on September 21, 1980, the Feast of the Nativity of the Blessed Virgin. It is very important to the parish that the first service was held on this feast day in 1924 in a tent on the very spot where our church now stands; on the same feast day the church was consecrated.

Divine Liturgy was attended by all the pilgrims who had visited the holy places of the Russian Orthodox Church in previous years and our parishioners.

His Holiness Patriarch German of Serbia was consecrating a new church on that day and opening the pan-Orthodox symposium at the Žiča monastery. Therefore he was represented at our church by the Dean of the Theological Faculty, Archpriest Dr. Blagota Gardašević. Six archpriests-pilgrims also took part in the service.

After the Liturgy, the dean of the podvorye, Archpriest Vasilij Tarasiev, read the message of His Holiness Patriarch Pimen of Moscow and All Russia and of the Holy Synod of the Russian Orthodox Church for the 600th Anniversary of the Victory at Kulikovo. (The message was also read by the dean on the eve, at All-Night Vigil.) A moleben was held to the Most Holy Trinity and St. Sergiy of Radonezh the Miracle Worker.

After the singing of "Many Years", Archpriest V. Tarasiev delivered an address. He compared the Kulikovo

Battle (1380) to the Kosovo Battle (1389) which is as historically important to our brothers the Serbs and southern Slavs.

Protosynkellos Dr. Stefan Čadež shared his memories. In 1979 he visited, with a group of pilgrims, the holy places of the Russian Orthodox Church. Shortly after his return he published a book about his pilgrimage.

All the worshippers sang "Eternal Memory" to the fallen warriors.

A fraternal meal, prepared by the parishioners, was served in the church hall. In the parish hall the table was set for the officiants and representatives of the USSR Embassy in SFRY. Thanks to the editors of *The Journal of the Moscow Patriarchate* there was a place for an exhibition of the Kulikovo Battle.

The big icon-case containing the Icon of the Mother of God at the podvorye was decorated with fresh flowers for the occasion.


The dean of the podvorye arranged an exhibition in memory of Russian warriors. The exhibits were very unique; in addition, several paintings by Russian artists were assembled.

On the anniversary of the Kulikovo Victory, the parishioners and our brother-Serbs visited the exhibition and became acquainted with the history of Russia, the Russian Orthodox Church and her fraternal ties with the Serbian Church and with the Serbian people.

Archpriest VASILIJ TARASIEV

Belgrade, Yugoslavia

Academic Evening at the MTA and MTS in Memory of St. Andrei Rublyov

 On Sunday, December 14, 1980, the Feast of St. Philaretus the Merciful, with the blessing of His Holiness Patriarch Pimen a traditional academic evening was held at the Moscow Theological Academy and Seminary. It was dedicated to the memory of St. Andrei Rublyov, the 550th anniversary of whose death was marked in 1980.

In his opening speech, the assistant rector of the academy and seminary, Archimandrite Aleksandr, explained the universal importance of St. Andrei Rublyov's creations and pointed out the source of his works—the spiritual heritage of St. Sergiy of Radonezh and Aleksiy the Metropolitan of Moscow. The Monk Andrei Rublyov expressed a new, lofty understanding of God's spiritual beauty through his works.

The main report: "St. Andrei Rublyov and the Theology of Icons", was delivered by a teacher of the seminary, A. Saltykov. Having recalled those evidences of St. Andrei Rublyov's work which are known today, he elucidated the patristic concept of the problem of creative work which was solved by the Holy Church in the light of the theology of icons as a Christological problem. Having answered positively the question about the possibility and necessity of portraying God, the speaker defined the significance of the painter's creative work. St. Andrei Rublyov worked at a time when there was still under the very heavy influence of the nomads. However, as re-

marked the art historian, M. V. Alpatov, the ability of Andrei Rublyov to penetrate deeply into the inner world of a man made him capable of putting into his images that radiant enthusiasm which he found in the best men of his time—the associates of the Orthodox Grand Duke Dimitriy and the disciples and followers of St. Sergiy.

A lecturer at the academy, V. V. Ivanov, read another paper: "Andrei Rublyov—Teacher of Divine Perception". He spoke of the enormous significance of St. Andrei Rublyov's creations, which elevated man "towards experiencing the mystery of the Holy Trinity", and noted that in the Russian religious consciousness the work of St. Andrei Rublyov was always linked with his personal sanctity—the sanctity of a true continuer of the spiritual traditions of Sts. Sergiy and Nikon of Radonezh, the sanctity of a righteous man who has reached the highest stages of deification.

The papers were followed by a showing of slide films—reproductions of St. Andrei Rublyov's icons and frescos.

The evening ended with a concert of selected hymns by the student choir of the Moscow theological schools under the direction of the teacher M. Kh. Trofimchuk.

The evening held on December 14 at the academy at the Trinity-St. Sergiy Lavra gave the students of the Moscow theological schools yet another opportunity to acquaint themselves with the legacy of St. Andrei Rublyov.

Father PAVEL IGUMNOV,
teacher at MTA and MTS

Professor Emeritus Archpriest Mikhail Speransky

Elected Honorary Member of the LTA

On November 20, 1980, a solemn meeting was held in the assembly hall of the Leningrad Theological Academy and Seminary to present the diploma of honorary member of the LTA to the oldest member of the theological school, Professor Emeritus Archpriest Mikhail Speransky, Doctor of Theology.

The rector, Archbishop Kirill of Vyborg, noted that Father Mikhail's activities link two eras in the history of the St. Petersburg-Leningrad Theological Academy. Father Mikhail's life is evidence of that priceless wealth of tradition which the Leningrad Theological Academy multiplied by organically imbibing the best from the old heritage.

The *curriculum vitae* of the Professor Emeritus Archpriest Mikhail Kronidovich Speransky was read out.

He was born in Tambov Gubernia on August 4(17), 1888, into a family of a village teacher who later became a deacon. Speransky graduated from the St. Petersburg Theological Academy in 1913 with a first class candidate's degree in theology for his work: "The Theological Views of Vladimir Sergeyevich Soloviyov on Dogmatic Theology".

After the academy, he taught theology in the First Theological School in Tambov; from 1918 he began teaching at a secondary school.

In 1922, he was ordained presbyter and served in the parishes of the Tambov Diocese.

In 1952, with the blessing of His Holiness Patriarch Aleksiy, Father Mikhail assumed the lofty and responsible post of Rector of the Leningrad Theological Academy and Seminary. Father Mikhail held this post till 1966.

Since 1966 he was a professor and head of the Department of New Testament Studies. He wrote "An Introduction to the Study of the Four Gospels", for which magister's degree in theology was conferred on him. He also wrote "An Introduction to the New Testament (historico-critical review)" and "Epistles of the Apostle Paul (historico-exegetical analysis)". For these last

two works he was awarded a doctor's degree in theology in 1972.

In 1970, Archpriest M. Speransky was elected honorary member of the Moscow Theological Academy.

Father Mikhail became professor emeritus in 1973 upon the recommendation of His Eminence Metropolitan Nikodim. Congratulating him Metropolitan Nikodim said: "When Father Mikhail was rector everyone saw in him simple, affectionate, and sincere personality. Father Mikhail is loved by all to this day. We see him as an example of a considerate and sympathetic pastor and hard-working theologian" (*Journal of the Moscow Patriarchate*, 1974, No. 1, p. 17—Russian edition).

Father Mikhail is the first theologian of the revived theological schools to receive this distinguished title.

Many of his articles are published in *Theological Studies*, *The Journal of the Moscow Patriarchate*, and *Stimmen der Orthodoxie*.

Father Mikhail Speransky often participated in the Russian Orthodox Church conversations with theologians from foreign Churches. He reviewed dissertations for candidates' and masters' degrees, and prepared study aids for the seminary and academy. He visited the Holy Land as a member of a pilgrimage (which was led by His Eminence Metropolitan Antony, Metropolitan of Leningrad and Novgorod).

Always friendly and sympathetic, conscientiously fulfilling any duty, Archpriest Mikhail is a spiritual mentor and educator of a number of Church workers, successfully working today within the territory of our common homeland as well as beyond its borders.

Upon presenting the diploma of honorary member of the LTA, Metropolitan Antony noted the direct connection between Father Mikhail's biblical scholarship and his faultless service of the Lord, Our Saviour. Vladyka Antony quoted the words of the Lord: *Whosoever shall do and teach them, the same shall be called great in the kingdom of heaven* (Mt. 5. 19). Father Mikhail's spiritual



Metropolitan Antony of Leningrad and Novgorod presenting the diploma of honorary member of the Leningrad Theological Academy to Archpriest Dr. Mikhail Speransky

physical powers are strengthened in his service to the eternal truths of the Gospel and by his great faith in

in the name of the academic corporation, the assistant rector of the LTA LTS, Archpriest Prof. Vasilii Kov congratulated Father Mikhail presented him with an icon of the Our.

Archpriest Prof. Mikhail Speransky thanked the assembly saying that he completely entrusted his life to God's All Holy Providence, *for in him we live, and move, and have our being*

(Acts 17. 28). Father Mikhail spoke about the inscrutable ways of Divine Providence, about Christian humility and patience which always help him overcome adversities.

Farther Mikhail has now retired (1980/81 academic year) but as before he serves his beloved academy. We, his students, are happy that Father Mikhail is always with us in prayer and labour. We beg Our Lord to send His heavenly aid and grace to Archpriest Mikhail.

N. MEDVEDEV,
docent at the LTA

IN THE DIOCESES

Moscow Diocese On September 14(1), 1980, the 16th Sunday after Pentecost, the beginning of the ecclesiastical year, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Bishop of Tula and Belev, and Bishop of Zaraisk concelebrated Divine Liturgy in the Cathedral Church of the Epiphany in the town of Kolomna, assisted by clerics of the Moscow and dioceses; Metropolitan Yuvenaliy

headed the celebrations in honour of the beginning of the Church festivities on the occasion of the 600th anniversary of the Kulikovo Battle and the 300th anniversary of the Kolomna Cathedral of the Epiphany, which coincided with this event.

After the Liturgy, a panikhida was held for the Orthodox warriors, who fell on Kulikovo plain; before the panikhida Metropolitan Yuvenaliy ad-

dressed numerous believers with a stirring sermon on the heroic feat of our forefathers, who shed their blood for the Orthodox Faith and the independence of our Motherland. He connected their heroic feat in the Kulikovo Battle with the age-old patriotic traditions of the Russian Orthodox Church and the Russian people, which were revealed powerfully during the Great Patriotic War of 1941-1945.

In connection with these anniversaries, His Holiness Patriarch Pimen conferred high awards on the clerics of the Kolomna cathedral church. Metropolitan Yuvenaliy bestowed a mitre on the dean of the cathedral, Archpriest Aleksandr Zakharov, and presented the Order of St. Sergiy of Radonezh, 3rd Class, to priests—Andrei Roginets, Viktor Erokhin, and Viktor Khrenov; to deacons—Andrei Korolkov and Viktor Spiridovich, as well as to the churchwarden, V. G. Churzin.

On October 26, 1980, the 22nd Sunday after Pentecost, the Feast of the Iberian Icon of the Mother of God, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Church of the Tikhvin Icon of the Mother of God in the village of Dushonovo, Shchelkovo District. The archpastor awarded the rector, Father Vasilii Melnichuk, a kamelaukion, in recognition of his zealous service for the good of the Holy Church. On his way to this church, the Vladyka visited the Church of St. Nicholas in the village of Zhegalovo, in the same district. In both churches, Vladyka Yuvenaliy delivered sermons on the festal theme and blessed the worshippers.

On November 2, the 23rd Sunday after Pentecost, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Church of St. Niceta the Great Martyr in the village of Kabanovo, Orekhovo-Zuevo District. After the Liturgy, Vladyka Yuvenaliy preached a sermon and blessed the believers.

On November 16, the 25th Sunday after Pentecost, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Church of the Holy Trinity in the village of Chashnikovo, Solnechnogorsk District. The archpastor preached a homily on the theme of the Sunday Gospel lesson: about the widow who

was healed by touching our Lord's Christ's Robe. Then he blessed the congregation.

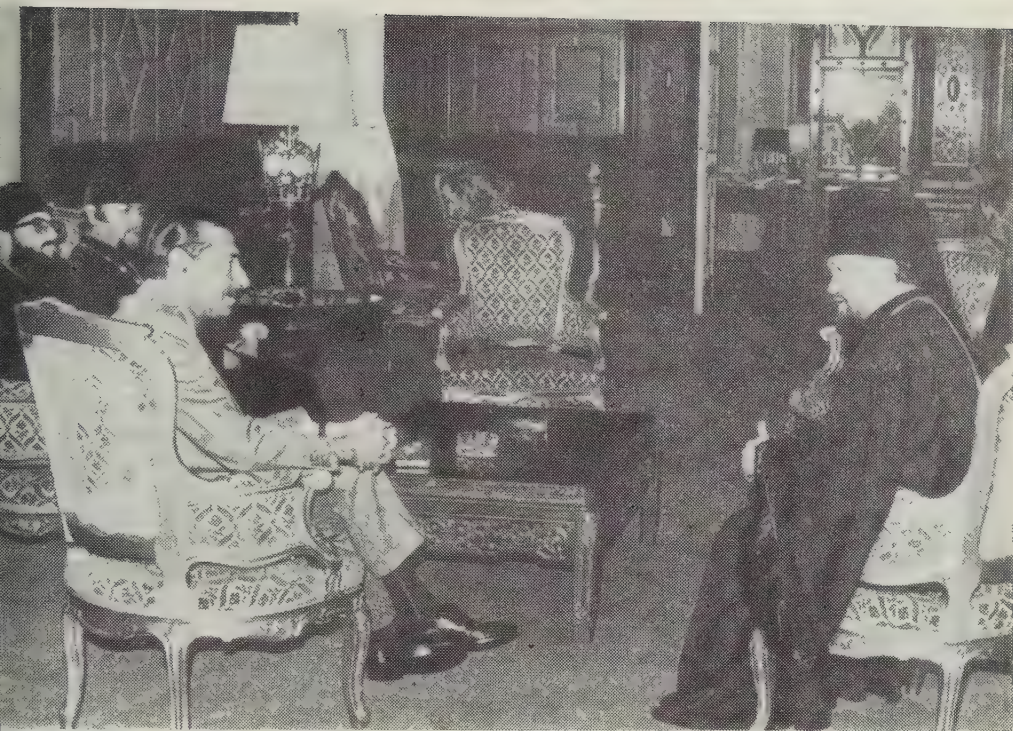
On December 4, the Feast of the Presentation of the Blessed Virgin in the Temple, Metropolitan Yuvenaliy celebrated Divine Liturgy in the Church of the Protecting Veil in the village of Igumnovo, Ramenskoe District. In the divine service, His Eminence preached on the festal theme and blessed the worshippers.

Argentine Diocese On May 23, 1980, Bishop Lazar of Argentina, Metropolitan of South America, Patriarchal Exarch of Central and South America, arrived in Argentina, accompanied by his secretary, Archpriest Zinoviy Palzhok. At the Buenos Aires airport, he was greeted by Dr. Roberto Bravo, Director of the Department of Non-Catholic Denominations of the Ministry for Foreign Affairs and Cults of Argentina. The members of the executive body of the Cathedral Church of the Annunciation. From the airport they proceeded to the Cathedral of the Annunciation, which was festively adorned.

The dean, Archpriest Miloš Vucko met the archpastor with the cross. The churchwarden, Vladimir Savruk, offered him bread and salt, and the parishioners presented flowers. A thanksgiving moleben was held. The cathedral choir sang under the direction of Vera Pavlovna Palzhok. "Many Years" was sung in honour of His Holiness Patriarch Pimen, Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, the predecessor of Bishop Lazar on the seat of Argentina—Archbishops Nikodim and Platon, Bishops Feodor and Maksim; "Eternal Memory" was sung for Bishop Platon Lobankov († October 27, 1979).

After the moleben, Bishop Lazar warmly greeted the parishioners and conveyed to them the blessing of His Holiness Patriarch Pimen and Metropolitan Yuvenaliy.

The parishioners of the cathedral are mainly our compatriots: Russians, Ukrainians, and Byelorussians. All of them had come at different times to Argentina in search of work. They brought their Faith which unites them to



ist 14, 1980. Bishop Lazar of Argentina and South America, Patriarchal Exarch to Central South America, visiting the President of Argentina, General Jorge Raphael Widela. To right of the President — Bishop Lazar: to the left — Father Jorge Sanchez, dean of the parishes of the Misiones Province, and Archpriest Zinoviy Palzhok, secretary to the exarch

with the Mother Church and the Motherland.

Communion with people of one Faith away from the Motherland fills with a special feeling of gratitude to the Lord for the possibility of glorifying "with one mind and one mouth" the Holy and Salvific Name of

After the moleben, the women's club of the cathedral gave a dinner during which the parishioners expressed their thanks to His Holiness Patriarch Pimen and Metropolitan Yuvenaliy for their constant care. They assured Bishop Lazar of their filial devotion.

On June 6, the 6th Sunday after Pentecost, the Feast of the Vladimir Icon of the Mother of God, Bishop Lazar celebrated Divine Liturgy in the cathedral church, and then said a blessing moleben together with Metropolitan Meletios of Buenos Aires (Antiochene Church). After "Many thanks" was sung, the new exarch addressed the guests and parishioners in a sermon. He said, among other

things, that the Lord, when sending His disciples to preach the Gospel, gave them, and through them to all the Christians, His peace, and on the basis of this peace we must arrange both our private and social life. "Let this peace of God", Bishop Lazar said in conclusion, "be always in Argentina with her wonderful people."

Bishop Lazar gave a reception on the occasion of his appointment to the Argentine See. Present at the reception were Metropolitan Meletios; Bishop Mario Jose Serra, representative of Archbishop of Buenos Aires Juan Carlos Cardinal Aramburu; Bishop Celli Claudio, representative of the Apostolic Delegate in Argentina, Archbishop Pio Laghi; Bishop David (Armenian Church), as well as official representatives of other Churches; Father Jorge Sanchez, the dean of our parishes in the Misiones Province, and Pyotr Pusenok, representative of the Chilean parish; Father Basilio Arana, of the parishes of the Antiochene Church in the town of Tukumana; members of the St. Vladimir

Apostolate (Roman Catholic Church), headed by its president, Saria Luna, and other guests.

Many of the participants in the reception delivered greetings, Bishop Mario José Serra delivered an especially cordial speech filled with a feeling of ecumenical brotherhood. His Grace Lazar, the ruling bishop, was warmly greeted by clerics and laymen.

Bishop Lazar paid a visit to the President of Argentina, General Jorge Rafael Videla, who received the Exarch of the Moscow Patriarch very warmly and cordially. Bishop Lazar presented the president with a Kazan Icon of the Mother of God and wished progress and prosperity to the friendly people of Argentina. The Vladyka Exarch called on many other officials as well.

Celebrations in connection with the appointment of the new Bishop of Argentina, Patriarchal Exarch to Central and South America, here witness to the spiritual power and significance of Orthodoxy in Argentina, and we believe, they promoted the cause of inter-Christian unity.

The flock of the exarchate is dispersed in many countries of Central and South America; the Vladyka Exarch's ministry is practically missionary and it entails many difficulties. But we trust the Lord will bless the new exarch's labours, that he may rightly administer the Truth of Christ for the good of his Orthodox flock.

Archpriest ZINOVIIY PALZHOK,
candidate of theology

Irkutsk Diocese On May 14, 1980, the Apodosis of Easter, the clergy and laity of the diocese welcomed their new archpastor—His Grace Bishop Mefodiy of Irkutsk and Chita, administrator a. i. of the Khabarovsk Diocese.

Vladyka Mefodiy was solemnly met in the Cathedral Church of the Icon of the Mother of God "The Sign". He kissed the holy altar and then attended the Divine Liturgy. After the thanksgiving moleben "Many Years" was sung. Bishop Mefodiy was greeted by the superintendent dean, Archpriest Mikhail Shevchuk.

Bishop Mefodiy thanked them all for their warm welcome and asked the

clergy and parishioners to pray for him, so that his ministry might be successful.

In the evening, Bishop Mefodiy officiated at All-Night Vigil in the cathedral church, and the next day, the Feast of the Ascension of the Lord, celebrated Divine Liturgy.

On May 18, the 7th Sunday of Easter; May 21, the Feast of St. the Divine, Apostle and Evangelist; May 22, the Feast of the Translation of the Relics of St. Nicholas; May 23, Holy Trinity Day; and on the eve of these feasts, His Grace Mefodiy conducted divine services in the cathedral church.

On May 26, Holy Spirit Day, Bishop Mefodiy celebrated Divine Liturgy in the Church of the Exaltation of the Holy Cross in Irkutsk. The archbishop preached a sermon on the significance of Holy Trinity Day. He said that this day on which the Holy Spirit descended upon the Apostles was the day the Apostolic Church of Christ was founded. Then he blessed the shipbuilders.

Izhevsk Diocese On April 20, 1980, the 3rd Sunday after Easter, the Holy Myrrhophores, Bishop Panteleimon of Kazan and Mari, administrator a. i. of the Izhevsk Diocese, celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Church of the Dormition in Izhevsk, assisted by the rector, Archpriest Leonid Laptev and the clergy of the church.

On June 15, the 3rd Sunday of Pentecost, Bishop Panteleimon celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Cathedral Church of the Holy Trinity in Izhevsk. In the evening, Bishop Panteleimon chanted an akathistos to the Mother of God in the same cathedral in the presence of a great number of worshippers.

On June 22, the 4th Sunday of Pentecost, Bishop Panteleimon celebrated Divine Liturgy and said a memorial service for St. Trifon of Vyatka, and, on the eve, officiated at All-Night Vigil in the Church of St. Trifon in the village of Kamennoe-Zadelie, assisted by the rector, Archimandrite Feodosiy.

ch was crowded with worshippers. The evening, Vladyka Panteleimon celebrated the Akathistos to St. Trifon of Ika, the Miracle Worker, in the church.

On June 26, Thursday of the 5th week in Lent, Bishop Panteleimon celebrated Divine Liturgy in the cathedral church and ordained Deacon Oleg Koumov presbyter to serve in the church of the Resurrection in the town of Arapul.

Kashin On May 22, 1980, the Feast of the Translation of the Relics of St. Nicholas, Archbishop of Kashin and Kashin celebrated Divine Liturgy and then said a moleben which was followed by a procession, in the Church of St. Nicholas in the village of Kesova Gora. The same day, Vladyka Aleksiy visited the Church of Sts. Peter and Paul in the town of Kashin.

On May 31, Archbishop Aleksiy officiated at All-Night Vigil, and on June 1, the 1st Sunday after Pentecost, All Saints, celebrated Divine Liturgy in the Church of All Saints in the town of Voropets. A festal procession was held after the Liturgy.

On June 8, Vladyka Aleksiy officiated at All-Night Vigil, and on June 9, the day of the Invention of the Relics of the Holy Relics of St. Nicholas of Nil of Stolobna Island, celebrated Divine Liturgy in the Church of the Holy Mother of God "The Sign" in the town of Ostashkov. After the Liturgy, there was a moleben, with a procession bearing the holy relics of St. Nicholas round the church.

On June 24, Archbishop Aleksiy officiated at All-Night Vigil, and on June 25, the Feast of the Orthodox Entry of St. Anna of Kashin, celebrated Divine Liturgy in the Church of Sts. Peter and Paul in the town of Kashin. After the Liturgy, a moleben was held with a procession bearing the relics of St. Anna of Kashin round the church.

On July 2, the archpastor visited the church of the Dormition in the village of Davidovo, and the Church of St. John the Baptist in the village of Kozlovsk. That same day and on July 13, he visited the Church of the Nativity of the Blessed Virgin in the village of Dny-na-Volge.

On July 7, the Feast of the Nativity of St. John the Baptist of Our Lord; on August 19, the Feast of the Transfiguration of Our Lord, and on the eve of these feasts, Archbishop Aleksiy conducted divine services in the Church of the Transfiguration in the town of Kimry.

His Grace Aleksiy preached during his visits to the parishes and when he officiated at services in the churches.

Kazan Diocese On February 10, 1980, Meat-Fare Sunday, of the Last Judgement, Bishop Panteleimon of Kazan and Mari celebrated Divine Liturgy in the Cathedral Church of St. Nicholas in Kazan and ordained Deacon Nikolai Voitin presbyter to serve in the cathedral.

On February 17, Cheese-Fare Sunday, Bishop Panteleimon celebrated Divine Liturgy in the Cemetery Church of Princes Sts. Feodor, David and Konstantin of Yaroslavl. He preached on the necessity of mutual forgiveness before the beginning of Lent.

On March 18, Tuesday of the 5th week in Lent, Bishop Panteleimon celebrated the Liturgy of the Presanctified Gifts in the same church, on the occasion of its patronal feast—the Feast of the Orthodox Princes Sts. Feodor, David and Konstantin of Yaroslavl the Miracle Workers. He was assisted by the rector, Archpriest Aleksandr Basharkin, and the clergy of the church. The church was crowded with worshippers. After the singing of "Many Years", Bishop Panteleimon preached a sermon.

On March 30, the Feast of the Entry of Our Lord into Jerusalem (Palm Sunday), Bishop Panteleimon ordained, at Divine Liturgy, Hypodeacon Vitaliy Kuznetsov deacon to serve in the Church of the Nativity of the Blessed Virgin in Ioshkar Ola, the capital of the Mari ASSR.

On May 4, the 5th Sunday after Easter, of the Samaritan Woman, Bishop Panteleimon celebrated Divine Liturgy in the Prayerhouse of St. Nicholas in the town of Volzhsk.

On June 1, the 1st Sunday after Pentecost, of All Saints, Bishop Panteleimon celebrated Divine Liturgy and, on the eve, officiated at All-Night Vig-

il, in the Church of the Nativity of the Blessed Virgin in Ioshkar Ola, the capital of the Mari ASSR. He was assisted by the rector, Archpriest Evgeniy Kutuyev, and the clergy of the church. A great number of worshippers were present. At the Liturgy, Deacon Vitaliy Kuznetsov was ordained presbyter to serve in the same church.

Bishop Panteleimon preached during divine services in the cathedral church and in other churches.

Khmelnitsky Diocese On June 13, 1980, the 10th Friday after Easter, the local Feast of the Icon of the Mother of God "Softening of Wicked Hearts", Bishop Agafangel of Vinnitsa and Bratslav, administrator a. i. of the Khmelnitsky Diocese, celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil with the reading of an akathistos, in the Church of St. Michael in the village of Novostavtsy, Teofipol District.

At Liturgy, Vladyka Agafangel preached a sermon on the intercession of the Mother of God. During the festal procession, Bishop Agafangel blessed the worshippers with the icon of the Mother of God, and Archpriest Feodor Polishchuk aspersed them.

That same day, on his way back to Khmelnitsky, Bishop Agafangel visited the Church of St. Nicholas in the village of Nikolaevo, Khmelnitsky District. There he talked with the rector, Archpriest Ioann Kravchuk, and members of the church council. Afterwards, Bishop Agafangel visited the Church of the Transfiguration in the village of Cherny Ostrov, Khmelnitsky District, and talked to the members of the church council.

On June 14, Saturday, Bishop Agafangel visited the Church of the Nativity of the Blessed Virgin in the village of Zhemelintsy, Izyaslav District. Vladyka Agafangel inspected the church and gave his archpastoral advice to the rector, Archpriest Mikhail Dvorak, and members of the church council.

In the evening, Bishop Agafangel, assisted by Archpriest Feodor Polishchuk and the clergy of the church, officiated at All-Night Vigil in the Church of the Protecting Veil in Khmelnitsky. He

anointed the believers with holy oil.

On June 15, the 3rd Sunday of Pentecost, Bishop Agafangel celebrated Divine Liturgy in the Church of the Nativity of the Blessed Virgin in the village of Chernyvody, Gorodok district. The believers, who arrived from neighbouring villages, warmly welcomed their archpastor with flowers. Members of the church council presented him with bread and salt; the rector, Archpriest Andrei Andriyenko delivered an address of greeting.

His Grace Agafangel preached a sermon about faith and called the believers to participate actively in the work of reconciliation for the achievement of a stable and just peace among nations.

After the Liturgy a festal procession was held.

In the evening, Bishop Agafangel officiated at Vespers with the reading of the Akathistos to the Icon of the Mother of God *Semistrel'naya* ("Softening of Wicked Hearts") in the Church of the Protecting Veil in Khmelnitsky and preached a sermon.

On July 20, the 8th Sunday of Pentecost, Bishop Agafangel celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil with the reading of an akathistos to the Mother of God, in the Church of the Protecting Veil in the town of Polonnoe in the presence of numerous worshippers.

* * *

On June 16, a similar meeting to the one held on June 11 at the Vinnitsa Diocesan Administration was held at the diocesan administration; it was chaired by Bishop Agafangel (p. 34).

Krasnodar Diocese His Grace Archbishop Vladimir, formerly of Vladimir and Suzdal, who was appointed by His Holiness Patriarch Pimen I to the Holy Synod to the vacant seat of Krasnodar arrived on May 2, 1980.

On Saturday, May 3, the clergy and numerous parishioners welcomed the archpastor with flowers and lighted candles in the Cathedral Church of the Holy Catherine. The members of the church council presented Vladyka Vladimir with bread and salt; the dean, Archpriest Nikolai Getman delivered an



Archbishop Vladimir of Krasnodar and the Kuban at divine service in the Cathedral Church of St. Catherine in Krasnodar

ss of greeting on behalf of the clergy
laity of the diocese.

His Grace delivered a homily. He
oke with deep feeling about his pre-
essor, Archbishop Germogen who
d in the Lord, and held a panikhida
him. Then Vladyka Vladimir offi-
ted at All-Night Vigil.

On May 4, the 5th Sunday after
ster, of the Samaritan Woman, Arch-
hop Vladimir celebrated Divine
urgy in the same cathedral and
ached on the theme of the Gospel
son. To the singing of Paschal
ins, the archpastor blessed the
rshippers.

On May 11, the 6th Sunday after
ster, of the Blind Man; May 22, the
ast of the Translation of the Relics
St. Nicholas; May 25, Holy Trinity
y; and May 26, Holy Spirit Day,
adyka Vladimir conducted divine ser-
es in the cathedral church. He talked
h the members of the clergy and
church council, exhorting them to
e in peace, love and concord, and to
ry out the Lord's work zealously.

On June 1, the 1st Sunday after Pen-

tecost, of All Saints, Archbishop Vladi-
mir celebrated Divine Liturgy in the
Church of St. George in Krasnodar. He
was warmly welcomed by the clergy of
the church and parishioners. Vladyka
Vladimir preached a sermon and
blessed the worshippers.

Minsk On Saturday, April 19,
Diocese 1980, Metropolitan Filaret
of Minsk and Byelorussia, Patriarchal
Exarch to Western Europe, visited the
parishes in Lepel and in the village of
Beshenkovichi, Vitebsk Region, on his
way to Vitebsk.

On the same day, Metropolitan Fila-
ret, after being warmly welcomed by
members of the church council, officia-
ted at All-Night Vigil in the Church of
the Kazan Icon of the Mother of God
in Vitebsk and anointed the worshippers
with holy oil. Vladyka Filaret preached
a sermon on the loyalty and devotion
of the Holy Myrrhophores to our Lord
Jesus Christ and urged the parishion-
ers to be dedicated followers of the
Risen Saviour.

On the 3rd Sunday after Easter, of
the Holy Myrrhophores, Metropolitan

Filaret celebrated Divine Liturgy in the same church and conferred patriarchal and archpastoral awards for Holy Easter on the clerics of the Vitebsk Region.

The Liturgy was followed by a thanksgiving moleben on the forthcoming 35th anniversary of the victory of our people over fascist Germany.

In an exhortation before the moleben, Metropolitan Filaret described fascism as one of the most terrible manifestations of the sinful condition of man, a breach of God's will and a rejection of the first and main commandment of our Lord concerning love for man. Vladyka Filaret spoke about the just struggle of our people to protect our multinational Motherland, the sacred frontiers of the land of their fathers. He said that self-sacrifice for the sake of the Motherland was a fulfilment of the Gospel commandment.

Archpriest Evgeniy Kushnir, Rector of St. Elijah Church in Orsha, made a speech on behalf of the veterans of the Great Patriotic War. Father Leontiy Blyznyuk, who spoke on behalf of the younger generation of the clergy, said that they were grateful to all who had fought in the war—those who fell in action and those who are alive—for the peaceful and happy life which, thanks be to God, is now being enjoyed by all our people.

In his closing speech, Archpriest Mikhail Buglakov, Secretary of the Diocesan Administration, shared reminiscences about the terrible war years, praising feats of courage performed by our heroic people at the front and in the rear for the sake of the freedom and independence of our Motherland. He called upon all the clergy and laity of the Vitebsk Region to support the peace-loving policy of our government and to promote the cause of world peace.

His Eminence Metropolitan Filaret thanked the congregation for joining in the prayers and blessed the numerous worshippers. On the same day, Vladyka Filaret laid flowers at the monument to the soldiers who died during the Great Patriotic War in the central square of Vitebsk.

On Saturday, April 26, His Eminence officiated at All-Night Vigil in the Cathedral of the Protecting Veil in Grodno.

During the solemn welcome of archpastor, Archpriest Vladimir Ur, the superintendent of the deanery and the dean of the cathedral, delivered address.

At All-Night Vigil, Vladyka Filaret was assisted by Archpriest Mikhail Buglakov, Archimandrite Konstantin, Father Superior of the Zhirovitsy Monastery of the Dormition, and clergy of the neighbouring parishes. The cathedral was filled with believers. Metropolitan Filaret anointed the worshippers with holy oil and delivered exhortation.

On April 27, the 4th Sunday after Easter, of the Paralytic, Metropolitan Filaret celebrated Divine Liturgy in the same cathedral.

The Liturgy was followed by thanksgiving moleben for the forthcoming 35th anniversary of the great victory. Before the moleben, Metropolitan Filaret delivered a sermon recalling patriotic activities of the Russian Orthodox Church during the Great Patriotic War of 1941-1945. He urged believers to work for peace also in these days of peace. The moleben was followed by the singing of "Many Years" and then "Eternal Memory" was sung for the soldiers and all who gave their lives for their Motherland during the war of 1941-1945.

That same day, Metropolitan Filaret laid flowers at the monument in city park to the soldiers who fell in battle.

In the evening, the archpastor visited the Church of the Orthodox Prince Vladimir, Equal to the Apostles, in Grodno and officiated at Vespers with the reading of the Akathistos to the Resurrection of Christ.

* * *

On Monday, April 28, there was a meeting of the clergy of the Grodno Deanery. Metropolitan Filaret conferred on the clerics ecclesiastical awards for Holy Easter and read a paper on the patriotism of the Russian Orthodox Church in the years of the Great Patriotic War, urging the clergy to perform their pastoral ministry in a manner befitting the glory of the Holy Russian Church, for the benefit of the Motherland and in the name of world peace.

Another speaker at the meeting was I. Lyskov, representative of the Council for Religious Affairs in the Grodno Region. He spoke of the economic development of the region, stressing the participation of the ecclesiastical communities in peacemaking, the civic awareness of the clergy and their observance of the laws regulating church activities. Vladyka Filaret then replied to numerous questions relating to parish life and practical aspects of pastoral ministry.

On the same day, Metropolitan Filaret visited the Kolozhskaya museum-church of the 12th century in Grodno. At the invitation of the Roman Catholic community he also visited the Catholic church in Grodno, attending the evening Mass. Metropolitan Filaret and the rector of the church, Father Mikhail Ivanovich, exchanged greetings.

Novosibirsk *The 25th anniversary of K. I. Pavlyuchik in the capacity of precentor in the cathedral church.* Konstantin Iosifovich Pavlyuchik, precentor at the Cathedral Church of the Ascension in Novosibirsk, was born on July 23, 1922, in Irkutsk (Manchuria). As a child he learned to play the violin, and sang in the church choir when he was eleven. In 1942, he graduated from the Department of Commerce of the North Manchuria University. At the same time he attended a music school and continued singing in the church choir. He finished school in 1943 and in 1944 became precentor of the choir in the Church of the Icon of the Mother of God "Concentration of All the Afflicted". Archbishop Nestor Anisimov (died Metropolitan of Novosibirsk and Barnaul on November 4, 1962), who was the teacher and spiritual mentor of K. I. Pavlyuchik, was ministering to this church at the time.

In 1953, he finished a music school as a soloist and in 1954 completed a course in singing corresponding to the first year at the conservatoire.

In 1954, K. I. Pavlyuchik and his family returned to their native land—the Soviet Union. He spent two years in Kemerovo where he sang in the Church of the Icon of the Mother of God "The Sign", and in 1956, moved to Novosib-



Konstantin Iosifovich Pavlyuchik, precentor of the Cathedral Church of the Ascension in Novosibirsk. For the 25th anniversary of his precentorship

irsk, where for a quarter of a century, he has been the precentor of the choir of the Ascension Cathedral Church.

Konstantin Iosifovich says that in his work he favours the rule of quiet singing as being conducive to a prayerful mood. His method combines a harmonious understanding of the meaning and purpose of church singing with a perfect technique of directing a choir. K. I. Pavlyuchik himself has profound faith and fundamental knowledge of the Church Rule.

Church singing at the Ascension Cathedral Church especially flourished with the arrival in the Novosibirsk See (1972) of His Grace Gedeon, an expert in church singing. Vladyka Gedeon believes that the most important thing in church choral singing is to sing... *with understanding* (Ps. 47: 7), to sing for common prayer.

During his years as precentor, especially under Vladyka Gedeon, K. I. Pavlyuchik and his choir have learned to perform a number of religious compositions by D. Bortnyansky, S. Degtyaryov, A. Vedel, A. Arkhangel'sky, dogmatika and hirmoi instead of "It Is Meet" by Archpriest Petr Turchaninov; "All-Night Vigil" and "Litur-

gy" by P. Chesnokov and A. Arkhangelsky; works by A. Kastalsky, A. Grechaninov, P. Chaikovsky, A. Lvov, G. Lomakin, M. Glinka, S. Rakhmaninov, and many other composers.

Achievements scored by K. I. Pavlyuchik in choral singing were most strikingly displayed at the festal services for the 50th birthday of Archbishop Gedeon in the Ascension Cathedral Church in 1979.

For his labours in the field of church singing, K. I. Pavlyuchik was awarded by His Holiness Patriarch Aleksiy a patriarchal certificate and the Order of St. Vladimir, 3rd Class, in 1967; in 1974, Vladyka Gedeon awarded him an archpastoral certificate; and in 1977, His Holiness Patriarch Pimen awarded him a patriarchal certificate.

Archpriest ALEKSANDR PIVOVAROV

Perm Diocese On April 17, 1980, Archbishop Nikolai of Perm and Solikamsk consecrated the Church of St. Nicholas in the village of Nizhnyaya Kuria, Perm, after it was reconstructed.

On May 9, the Feast of St. Stefan, Bishop of Velikaya Perm, Vladyka Nikolai celebrated Divine Liturgy, and officiated, on the eve, at All-Night Vigil in the Cathedral Church of the Holy Trinity.

May 30, 1980, was the 65th anniversary of Archbishop Nikolai's ordination. On that day the archpastor celebrated Divine Liturgy in the cathedral church. At the Lesser Entrance, the dean, Archimandrite Ioann, with the blessing of His Holiness Patriarch Pimen, presented Vladyka Nikolai with the Order of St. Sergiy of Radonezh, 2nd Class. Archpriest German Birilov, secretary of the diocesan administration, read the congratulatory letter from Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate.

After the thanksgiving moleben, the cathedral ecclesiarch, Archpriest Ioann Seksyayev, congratulated the Vladyka on the high award. "Many Years" was then sung.

His Grace Nikolai conveyed his cordial thanks to His Holiness Patriarch Pimen for the award. He thanked all those present for their fervent prayers.

On June 1, the 1st Sunday after Pen-

tecost, of All Saints, the patronal feast of the Church of All Saints in the town of Kungur, Vladyka Nikolai celebrated Divine Liturgy in this church. There was a procession after the service.

On June 6, the 9th Friday after Easter (local feast), Archbishop Nikolai celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil, in the Church of the Icon of the Mother of God "The Sign" in the village of Gorodishche (Solikamsk). After the festal procession, Vladyka Nikolai blessed the worshippers.

On June 21, the Feast of the Kazan Icon of the Most Holy Mother of God, His Grace Nikolai celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil, in the Church of the Kazan Icon of the Mother of God in the town of Osa in the presence of numerous worshippers. A festal procession was held afterwards.

At all the divine services, Archbishop Nikolai preached sermons.

* * *

On November 1, 1979, with the blessing of Archbishop Nikolai, a lecture was given on current problems of moral upbringing at the diocesan administration for the city clergy and members of church councils.

On February 19, in the museum of local lore, history and economy, a lecture on the international situation was read for the representatives of religious communities. All those present inspected the exhibition of Kasli mouldings.

On April 24, in the same museum, a lecture on the economic development of Perm Region was read for the representatives of the religious communities. They all saw the exhibition on the theme of the Great Patriotic War 1941-1945.

Saratov Diocese On March 25, 1980, the 6th Sunday in Lent, members of the clergy were confessed in the diocese. In the Holy Trinity Cathedral Church in Saratov, confessions were heard by Archpriest Filipp Kolesnikov, the confessor for the Saratov Deanery. In Volgograd at the same time, the confessions of the clergy of the Volgograd Church District were

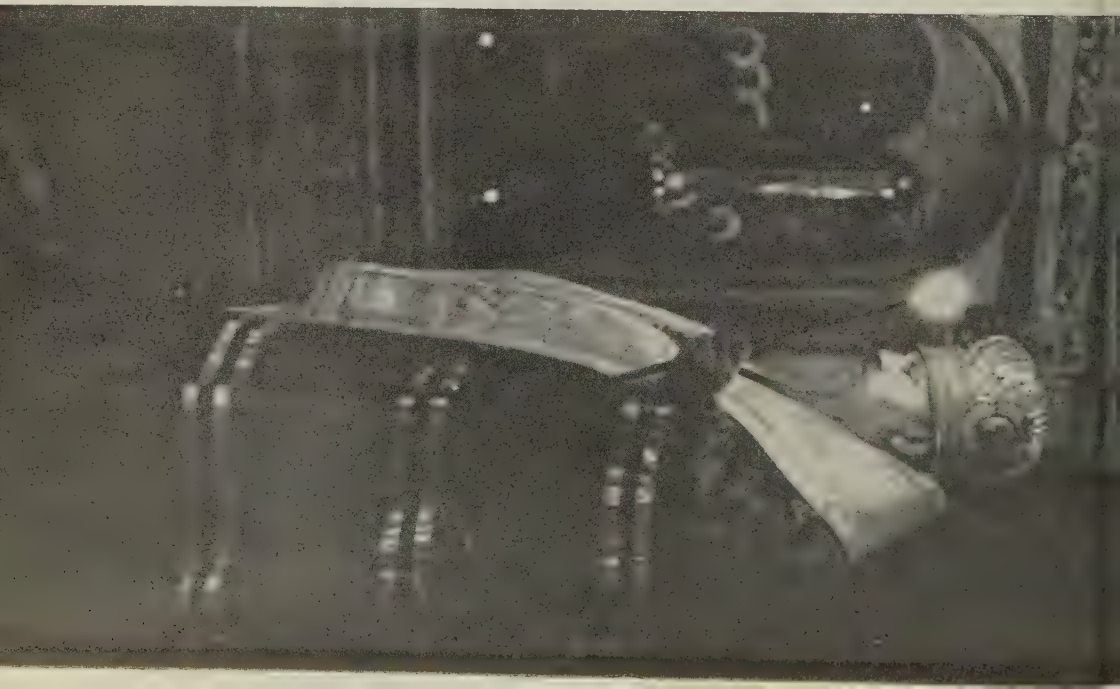
FOR THE 425th ANNIVERSARY OF ST. MAKSIM THE GREEK'S DEATH



St. Maksim the Greek
(† February 12, 1556)

A 17th century icon at the MTA Church Archaeological Museum

His Beatitude Patriarch Benedictos I of the Holy City of Jerusalem and All Palestine died on December 10, 1980, in the 89th year of his life. That same day in the Moscow Patriarchal Cathedral of the Epiphany, after the evening service, His Holiness Patriarch Pimen, assisted by the cathedral and other clergy, conducted a panikhida for the late Primate of the Jerusalem Church





October 23, 1980, His Holiness Patriarch Pimen of Moscow and All Russia received the Church delegation from Denmark



December 16, 1980, His Holiness Patriarch Pimen of Moscow and All Russia received H. E. Andreas Meier-Landrut, Ambassador of the FRG to the USSR



Archbishop Leontiy of Simferopol and the Crimea at All-Night Vigil in the Church of St. Aleksandr Nevsky in Yalta on the eve of the Feast of the Translation of the Relics of Orthodox Prince S
Aleksandr Nevsky, September 11, 1980



May 9, 1980, Tula. Bishop German of Tula and Belev with the representatives of the clergy and laity laying a wreath at the common grave of the warriors who fell during the Great Patriotic War of 1941-1945

heard in the Cathedral Church of the Kazan Icon of the Mother of God by the confessor of the district, Archpriest Anania Popovich.

In Saratov, the clergy gathered afterwards at the residence of Archbishop Pimen of Saratov and Volgograd. After singing "O Heavenly King", Vladyka Pimen gave a talk on practical ministry in parishes, citing difficult cases. He also spoke of the international situation and the peacemaking of the Russian Orthodox Church. The archpastor replied to questions put by the clergy.

With the blessing of Archbishop Pimen, the superintendent dean, Archpriest N. Mozharov, conducted a similar meeting of the clergy in Volgograd. After the singing of "O Heavenly King", the superintendent dean talked to the clergy, on behalf of Archbishop Pimen, about parochial work urging them to perform their pastoral ministry zealously. Afterwards the superintendent dean gave a brief talk on the international situation and the peacemaking of the Russian Church.

Archbishop Pimen reported to His Holiness the Patriarch and the Holy Synod on the confession of the clergy and the meetings. He said that the clergy of the Saratov Diocese together with their flock, are ready to continue to participate in the peacemaking and patriotic activities of our Holy Church.

Vinnitsa Diocese February 5, 1980, was the Feast of St. Agafangel the Martyr. On the eve of the feast many clerics and laymen from the Vinnitsa and Khmel'nitsky dioceses (Bishop Agafangel of Vinnitsa and Bratslav is administrator a. i. of the latter) and other dioceses gathered in the Cathedral Church of the Nativity of the Blessed Virgin in Vinnitsa.

Bishop Agafangel officiated at All-Night Vigil and concelebrated Divine Liturgy on the feast day itself with Bishop Yuvenaliy of Voronezh and L'vov. The archpastors were welcomed upon arrival with bread and salt and the pealing of the bells. During the All-Night Vigil, the Akathistos to the Pochaev Icon of the Mother of God was read; this icon is especially revered by Bishop Agafangel.

During the Liturgy, at the request of Bishop Agafangel, Vladyka Yuvenaliy ordained Deacon Stefan Petlyuk presbyter to serve in one of the churches of the Khmel'nitsky Diocese.

The Liturgy was attended by representatives of the Roman Catholic Church—Father Antoni Khomitsky, rector of the village church in Zhdanovo, Shargorod District, and Father Kazimir Zhilis, rector of the church in Vinnitsa.

After the thanksgiving moleben and the singing of "Many Years", Vladyka Agafangel was cordially congratulated on his name-day by Bishop Yuvenaliy, Father A. Khomitsky and Archpriest N. Golembievsky. In his response, Bishop Agafangel thanked everyone for their prayers and good wishes.

On February 10, Meat-Fare Sunday, of the Last Judgement, Bishop Agafangel celebrated Divine Liturgy, and officiated, on the eve, at All-Night Vigil in the Church of the Resurrection in Vinnitsa.

On February 15, the Feast of the Presentation of Our Lord, Bishop Agafangel ordained, during Divine Liturgy in the cathedral church, Hypodeacon Vasilii Kisilevich deacon, and on February 17, Cheese-Fare and Forgiveness Sunday, ordained him presbyter. On February 17, Hypodeacon Vasilii Talashok was ordained deacon.

In the first Lenten week, Bishop Agafangel read the Great Canon of St. Andrew of Crete in the cathedral church, in the Church of the Resurrection, and in the Church of St. John the Divine in Vinnitsa.

On February 23, Saturday of the first Lenten week, and on April 2, Holy Wednesday, Bishop Agafangel officiated at divine service in the St. Macarius Domestic Chapel. In the evening of April 2, he consecrated the Chrism in the cathedral church, assisted by the cathedral clergy.

On April 7, the eve of Easter Tuesday, Bishop Agafangel officiated at Paschal Vespers in the cathedral church, assisted by the cathedral and city clergy. Speaking on behalf of the clergy and laity of the Vinnitsa and Khmel'nitsky dioceses, the dean, Archpriest N. Golembievsky, congratulated Bishop Agafangel on Holy Easter.

In his reply, Vladyka Agafangel thanked everyone for their good wishes and invoked God's blessing upon them. After the singing of "Many Years", he received Easter congratulations from the worshippers.

On April 13, 2nd Sunday after Easter, of St. Thomas the Apostle, Bishop Agafangel celebrated Divine Liturgy in the Church of the Resurrection in Vinnitsa of which Archpriest Pavel Bilinsky is the rector. The archpastor was given a solemn welcome. After the Communion Verse, Vladyka Agafangel preached a sermon on faith in the Risen Christ our Saviour and on the authenticity of His Resurrection. The festal procession was followed by the singing of "Many Years".

On April 27, the 4th Sunday after Easter, of the Paralytic, Bishop Agafangel celebrated Divine Liturgy, and officiated at All-Night Vigil on the eve, in the Church of St. John the Divine in Vinnitsa, of which Archpriest Stefan Kholodyuk is the rector.

For the 35th anniversary of the victory in the Great Patriotic War, Vladyka Agafangel addressed a message to the clergy and God-loving flock of Vinnitsa and Khmel'nitsky dioceses. It was read out at Divine Liturgy in the cathedral church on May 9, 1980.

The message spoke of the patriotism displayed by our people during the Great Patriotic War. "We, the believers, as all citizens of our great Motherland, are looking into the future with optimism and hope, and are participating in the making of this future. Our Holy Church", the message goes on to say, "had lived through the years of hardship together with all our people, and now, in the days of peace, she rejoices in the joys of the people, of our Motherland, and unanimously supports the policy of peace of our state."

The Divine Liturgy was followed by a thanksgiving moleben and prayers were offered up for our God-protected country, its authorities and its army. "Eternal Memory" was sung for those who died for their country.

The message was read out in all the churches of Vinnitsa and Khmel'nitsky dioceses.

On May 11, the 6th Sunday after Easter, of the Blind Man, and on June 1, the 1st Sunday after Pentecost, of All Saints, Bishop Agafangel officiated at divine services in the St. Macarius Domestic Chapel.

On June 29, the 5th Sunday after Pentecost, Bishop Agafangel celebrated Divine Liturgy in the Church of the Resurrection in Vinnitsa, and on July 13, the 7th Sunday after Pentecost, in the St. Macarius Domestic Chapel.

After the divine services in the cathedral church and other churches, the archpastor preached and blessed the worshippers. On other Sundays and feast days, His Grace Agafangel officiated at divine services in the cathedral church.

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On June 11, Bishop Agafangel chaired a meeting of the superintendents of the diocese to mark the Peace Week held in the UkSSR from June 2 to 29. The meeting took place at the Diocesan Administration and was also attended by its staff members and the clergy of the cathedral church.

Bishop Agafangel called upon the superintendents, the clergy and laity to multiply their prayers for world peace, and to explain to the clergy and laity the meaning of Peace Week, stressing that it was the sacred duty of every person to uphold the cause of world peace and that our Church remains as steadfast as ever in her stand for peace.



SERMONS

For the Feast of St. John Chrysostom

In the Name of the Father, and of the Son, and of the Holy Spirit

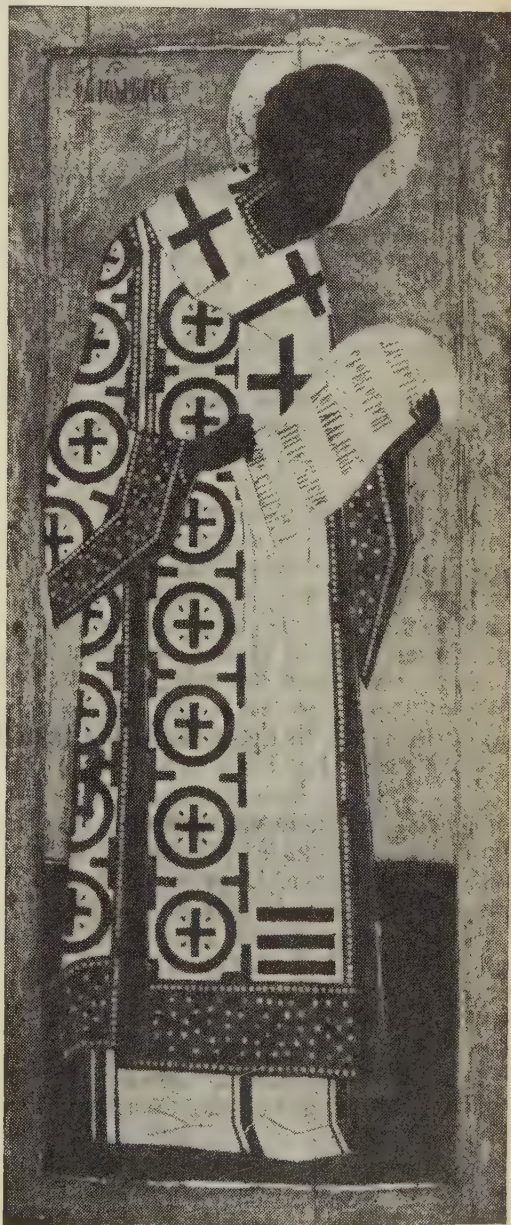
Today we are commemorating the martyrdom of the great saint and teacher of the Universal Church, John the Archbishop of Constantinople, called Chrysostom because of his great gift of oratory. He was a humble priest in Antioch, seeking neither honours nor glory; he was poor, weak of body and outwardly unremarkable, but great in spirit and strong in faith. None in Antioch had the power of speech possessed by Chrysostom when he preached.

At one time the inhabitants of Antioch filled with indignation at the exhortations of the officials mutinied against the Emperor of Byzantium. The city was threatened by dire reprisal. Foreseeing bloodshed, St. John Chrysostom called on his flock to observe peace and thus averted a cruel punishment. Everyone submitted to his ministerial word for nothing was hidden from his spiritual eye. Verily was he the father of the needy and destitute, a healer of the sick and comforter of those in grief.

His fame spread far beyond the bounds of the country, and Father John, in his fiftieth year of life was called to the episcopal ministry on the seat of Constantinople. Not having any experience of court life, not knowing the perfidy of the capital's court, he bravely set about struggling with the vices of the nobility at the imperial court.

His ardent speeches drew to the saint the hearts of the Constantinopolitans. The people began to love their archpas-

Delivered by Archbishop Pitirim of Volokonsk on November 26(13), 1979, the Feast of St. John Chrysostom, who died on August 14, D. 407, on the Feast of the Exaltation of the Holy Cross. The Church commemoration, however, has been transferred to November (13) because of the Great Feast.



ST. JOHN CHRYSOSTOM
A 16th century icon

tor. His sermons led many sinners to live a righteous life. But the empress, who was inclined to heresy, hated the hierarch who reprimanded her for her depraved way of life and became his great enemy. She avenged herself cruelly on John Chrysostom, who had compared her to the licentious Jewish Queen Herodias, by having him convicted and then exiled to a distant province and later, still farther away, to the ancient city of Pityus (today's Pitsunda) on the Black Sea coast.

Emaciated by illness, the saint was faced with a hard journey through Asia Minor to mountainous Armenia. Driven on by unsympathetic guards, he arrived in Caucasia and with difficulty reached the environs of modern Sukhumi. There, on a high mountain pass, conscious that his end was drawing near, he celebrated Liturgy for the last time. He borrowed the vestments from a local presbyter as he had none of his own and with the words: "Glory be to God for everything!" he passed away. The stone coffin in which his body had lain is preserved to this day in the cathedral church.

The Christian Church has not forgotten the spiritual feats of St. John Chrysostom. Almost every day, the Liturgy written by him is celebrated in the churches. We pray with the words he had addressed to God in his confident prayers. We hear his words on Easter Night, a call to all, both strong and weak in spirit, **to those that have fasted** and to those that have not, to enter the joy of Christ's Resurrection. This saint of Christ, John, is venerated in the Orthodox Church as a great hierarch and universal teacher. Over a thousand of his homilies and letters, interpretations of Holy Scripture, so close to life and understandable to all, and the example of his ascetic life have promoted the spiritual growth and salvation of the Church's children for many centuries. St. John Chrysostom always sends timely help to those who turn to him in prayer.

Many of us remember that deeply-respected priest of Moscow, Archpriest Nikolai Kolchitsky, who won the love of the numerous parishioners of the Patriarchal Cathedral of the Epiphany during his almost forty years of tireless and reverential ministry. We remember how ardently he prayed: "Father John

Chrysostom, pray to God the Word Christ to save our souls!" in anticipation of the first ecphonesis in the Liturgy: "Blessed is the Kingdom..."

Great is the spiritual heritage from this saint of Christ, John, but on this day of his death so full of suffering, let us consider his acts of patience and courage. Why did the saint thank God for all that he had suffered? Why did not his illness and deprivation break him, make him fall into depression which seems so natural, or cause his soul to protest?

In the prayer of the martyr, St. Eustratius, which ends the Office of the 12 Psalms, there are wonderful words: "For these my bodily sufferings are joy to Thy servant." Heavy moral trial and physical pain borne in Christ's Name cleanse, as by fire, the ascetic's soul of passion for vanities and the earthly, and raise in it the values of the genuine over the sham. In sorrow desire weakens for unspiritual pleasures, which corrupt the soul and burden the conscience, and make the heart vulnerable, vain-glorious and weak.

Illness and deprivation borne with prayer, heal one of conceit and pride. That is why Christ Who marked out the path of perfection for His disciples called those who tread it blessed. He called them the children of God and concluded His promise with the words: *Rejoice, and be exceeding glad: for great is your reward in heaven* (Mt. 12). The Holy Faith and the Orthodox Church give man joy and this joy no man can take away (Jn. 16. 22). That is the very reason why St. John's soul abided in joy despite the fact that he was burdened with illness and grief.

While praising the earthly feat of this great saint, let us learn not to fear suffering caused by physical pain, fear heart's sorrow or unjust offence. Let not life's misfortunes darken our soul, let each new trial raise us up a new step in spiritual perfection, and let our hearts be filled with abundant joy.

Let us ask St. John Chrysostom the gift of radiant courage, with which he himself had lived his earthly life. Together with this great man of God, the faithful disciple of Christ, St. John, let us thank God for everything that happens to us, for all that God has given us in this life. Amen.

On the Presentation of Our Lord in the Temple

In the Name of the Father, and of the Son, and of the Holy Spirit

When the Divine Infant was forty days old, the Blessed Virgin went to the Temple at Jerusalem according to the Mosaic Law (Exod. 13.1-2, 4-15; Num. 18.22-23) to offer a sacrifice of purification: a pair of turtle-doves, or two young pigeons (Lk. 2. 24). The Mother of God and the Infant Himself had no need of purification, but they voluntarily submitted to the law prescribed by God for Old Testament people.

In the Temple at Jerusalem a thing occurred which the Most Pure Mother of God Herself did not expect nor did the Righteous Joseph.

At that time there were many, amongst the Chosen People, who believed in the promise prophesied that the Saviour—the Messiah—would come into the world one day.

Righteous Simeon also awaited the coming of the Messiah. According to Church Tradition he was one of the seventy translators of the Old Testament from the Hebrew into Old Greek. In translating the 14th Verse of Chapter 7 from the Book of Isaiah: *Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel* (Mt. 1. 23), he doubted the veracity of the Prophet's words: *And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ* (Lk. 2. 26).

On the 40th day, God's Spirit led the Righteous Simeon into the Temple where he beheld the Mother, Who was holding Her Infant in Her arms. It was then revealed to the righteous starets that this Infant was the Saviour awaited for by all mankind. Stirred by deep emotion he hurried towards Christ and in holy rapture he took the Divine Infant from the Virgin Mother's arms. The Righteous Simeon was aware that in His arms was God Incarnate, that it was not he that was holding the Infant, but that the Infant, the Pantocrator, was holding him. The starets opened his mouth, and inspired by the Holy Spirit, uttered those words which we,

today, together with the Holy Church have received into our hearts: *Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel* (Lk 2.29-32).

The Righteous Simeon was leaving life on earth without fear, confident that salvation had come into the world, that the Lord would not leave him in Hell when He would reveal in His Holy Resurrection the image of the general resurrection of the dead. But Simeon also saw at what cost the Salvation would be accomplished. His spiritual vision beheld the persecutors and killers of the Lord, His Passion and Crucifixion on Golgotha, as well as the suffering of the Mother of God. Turning to Her, the Righteous Simeon said: *Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (Yea, a sword shall pierce through thy own soul also)* (Lk. 2.34-35). And the Mother of God carried the prophetic words of Simeon in Her heart unto the day when She saw their fulfilment in the Passion of Her Son on Golgotha.

At that time in the Temple at Jerusalem there was also an old prophetess, Anna by name, a widow, who abided in the Temple, night and day, praying and fasting. Beholding the Divine Infant, she glorified and thanked God that the hopes of mankind had been fulfilled and the expected Saviour had come at last (Lk. 2. 36-38). *And Joseph and his mother marvelled at those things which were spoken of him* (Lk. 2.33), it says in the Gospel.

According to Church Tradition the priest of the Temple at that time was Zacharias, the father of the holy prophet, St. John the Forerunner and Baptist of the Lord. In his time of office, was the true High Priest—our Lord Jesus Christ—a priest not after the order of Aaron, but *after the order of Melchizedek* (Ps. 110.4; Heb. 5. 10; 7.21), brought into the Temple of God.

The Old Testament days was a time of waiting, a time of faith and hope; but on that holy day of the Presentation (in Russian the feast is called *Sretenie*, i. e. Meeting) the hopes of mankind were fulfilled—the long-awaited Messiah had come, the Old Testament priests had finished their ministry.

From that happy and joyous day of the Lord's Presentation in the Temple every man can meet the Lord, and open to Him his loving heart (Jn. 14.23; Rev. 3.20). In the Sacrament of the Eucharist, the Christian has the joy of receiving Christ into his heart. "With faith and in the fear of God draw near", thus the Holy Church invites us to meet God. "Blessed be he that cometh in the Name of the Lord: God is the Lord who hath shewed us light," thus our hearts

respond joyously, having been cleansed in the Sacrament of Penance. *Lo, I am with you always, even unto the end of the world* (Mt. 28.20). And we, too, bear witness that He has come into the world and will not be parted from us again.

Let us nurture in ourselves holy feelings, brothers and sisters, let us raise our minds on high and ask our Lord to open our spiritual eyes, that we, too, may behold His Divine Glory, as all the saints of God did during their life on earth, and ask His mercy to abide with Him for ever when the Lord comes at *the voice of the archangel* and the righteous are *caught up to meet the Lord in the air* (1 Thess. 4.16-17). Amen.

Archpriest ALEKSANDR KRAVCHENKO

For the 1300th Anniversary of the VI Ecumenical Council

"Following the Rule of the Holy Catholic Church of Christ, our Church confesses and preaches that in Him are also two natural desires and two natural actions"

(Letter. Pope Agatho, Bishop of Rome)

In the Name of the Father, and of the Son, and of the Holy Spirit

Today, brothers and sisters, is an important day in the life of the Christian Church: we are commemorating the Holy Fathers of the Sixth Ecumenical Council, which took place 1300 years ago in Constantinople.

This holy council concluded the epoch of the Christological controversies. The conciliar reason of the Church said the last word on the teaching about the chief and most important, about our faith and our life—about Jesus Christ the Son of God. The great work begun in 325 in Nicaea and finished in Chalcedon in 451, was finally accomplished.

Thus, the First and Second Ecumenical Councils established the truth that God the Son is consubstantial with the Father. He, though a distinct Person, is not without a beginning as God the Father, but neither was He created as the world was. He is generated by the Father before the ages as True God from the True God. Subsequent Ecume-

nical Councils—Ephesus (431), Chalcedon (451) and Constantinople (553)—elucidated the teaching on the two natures of Jesus Christ—Divine and human. He is True God and True Man. However, the followers of Eutyches' heresy, condemned by the Council of Chalcedon which recognized the two natures in Christ, gave their false doctrine a new formulation. They falsely taught that the God-Man did not have Two Wills corresponding to the two natures—Divine and human—but only one Divine Will. In order to establish once and for all the truth regarding the Two Wills—the natural desires in Christ—the Sixth Ecumenical Council was convened by the Holy Fathers 1300 years ago in Constantinople.

The solution of disputes on faith by Ecumenical Councils is a responsive gift of love from God's people to their Lord Christ. The council formulated the definition which expressed the ecclesiastical teaching on the relation of the *wills* in the God-Man. This was service of the Truth, for its own sake, and not for any nebulous beneficence. Not for

The VI Ecumenical Council is commemorated on February 5 (January 23).



The Cathedral of St. Sophia the Wisdom of God in Constantinople (model reconstructing its original appearance, from the MTA Church Archaeological Museum), built in the 6th century. The edict by Emperor Constantine Pogonatus including the enactment of the Holy Fathers of the 6th Ecumenical Council was placed in one of the narthexes of the St. Sophia Cathedral

nothing were so much time, energy and life given to the sacred struggle for the true doctrine. The dogmatic definitions of the Sixth Ecumenical Council were formulated at the will of the Holy Spirit through the steadfastness of faith and service of the Truth of such zealous defenders of Orthodoxy against heretics as St. Sophronius the Patriarch of Jerusalem (†638 or 644; feast day, March 1), Pope St. Martin the Confessor (†655; feast day, April 14), and St. Maximus the Confessor (†662; feast days, January 21 and August 13).

Dogmatic truth could be defined only by men who had become real temples of the Holy Spirit. The Holy Fathers affirmed that the union of the two natures, without confusion and without separation, in Christ, removed the wall of partition between God and man which had arisen as a result of the Fall. Our salvation consists in the fact that the Son of God became the New Adam, in Whom the human will freely submits to the Divine Will. Therefore, to teach Christ correctly means to teach correctly God, salvation and the Church.

The voice of the council is the voice of the Church, with which she proclaims the divine truths to all her children throughout the ages.

In such an important source of doctrine as Holy Scripture, the Church, inspired by the Holy Spirit, points out the true path of our salvation. In the light of Tradition, Holy Church has

called the Ecumenical Councils holy, because at these councils the Truth was crystallized by the action of the Holy Spirit. And that which has its beginning in the Holy Spirit is eternal and immutable, and is a constant spiritual value to all who build their lives on a spiritual foundation. The Council Fathers and all Christians obedient to the Spirit of Truth, deepened the knowledge of the Church about the God-Man.

The Sixth Ecumenical Council opened to us another of the innumerable revelations of the Holy Spirit Who fills the Holy Church. The memory of the Church retains such manifestations as the life of an ascetic, the appearance of a miraculous icon, or the canonization of a saint. The treasure we now possess is that true Christian doctrine, the fruit of the entire Church's labour, from the first century to this day. From the Church we received the dogmas, the Canon of Holy Scripture, the Liturgies, hymns and temples in which, gathered all together, we offer our prayers and glorify God and His saints.

Brothers and sisters, filled with gratitude, let us pray to the Council Fathers who are being commemorated today so that we, being enlightened by the knowledge of the lofty dogmas of the Orthodox Faith, may learn to tread the difficult path, ascending to the world above, marked out for us by the Fathers of the Church. Amen.

Father DIMITRIY SMIRNOV

PEACE MOVEMENT

CHURCH FOR SOCIETY

The Paper

Read by the Chairman of the CPC Continuation Committee,
Metropolitan FILARET of Kiev and Galich,
Patriarchal Exarch to the Ukraine,
at the Opening of the CPC CC Session in Eisenach

October 14, 1980

Dear brothers and sisters, participants in the session of the Continuation Committee of the Christian Peace Conference,

I cordially greet you, members of the CPC Continuation Committee, our dear guests and all participants in the session, who have arrived from all continents of our planet here in Eisenach, this heavenly spot in Germany. We have been called to this representative session by our Christian responsibility for the destiny of God's world, for maintenance of life in peace and justice at a time when the achievements of detente are being imperilled, when mistrust is mounting, and when the very possibility of attaining justice in this world is being queried, whereas the threat of a nuclear holocaust keeps growing. In this aggravated international situation we have chosen the following theme for our session: "God's Promise and Our Responsibility—Christians for Confidence-Building, Detente, Disarmament and Justice."

Since the 5th All-Christian Peace Assembly, the international situation has deteriorated and therefore we, Christians, should intensify our peacemaking. In its activity, the Christian Peace Conference has been guided by the programme adopted at the 5th All-Christian Peace Assembly. In his report the General Secretary of the CPC, the Rev. Lubomir Miřejovský, will dwell in detail on our peacemaking activities in the period since the 5th Assembly.

The present session of the CPC CC is

meant to be a new landmark in peacemaking endeavours. It should give fresh impulse to the followers of Christ in their work of preserving peace. We, Christians, derive strength for this from the Gospel of Christ which inspires us to search for ways and means of reinforcing peace among nations. The Apostolic call: *God will have all men to be saved, and to come unto the knowledge of the truth* (1 Tim. 2.4), which we have chosen as the biblical text for the CPC CC session, contains a profound theological basis for our peacemaking efforts.

In what does St. Paul's call: *God will have all men to be saved, and to come unto the knowledge of the truth* consist? It consists in the fact that everything God accomplishes for the sake of man's salvation is conditioned by the world's sinfulness. As a result of the Fall and subsequent development of sin and its inveteracy in human nature, as it passed down from generation to generation according to the law of heredity, mankind has not only become guilty before its Creator, but has become subjected to moral corruption both in the spiritual and physical domain. *For all have sinned, and come short of the glory of God* (Rom. 3.23). St. Paul bears witness, and St. John the Divine, having in mind the prevalence of sin, says: *...the whole world lieth in wickedness* (1 Jn. 5.19).

Even the best of men, who pondered and scrutinized themselves, found nothing to comfort themselves with: *For that which I do, I allow not; for what I would, that do I not; but what I hate that do I... For I know that in me*

dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more that do it, but sin that dwelleth in me... But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? (Rom. 7. 15-20; 23-24).

The main reason for God's interference lies in His love for the world. He has created but which has sinned and become estranged from its Creator. *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life (Jn. 3.16),—said Jesus Christ Himself. It is Divine Love that is the motive force and, by virtue of His Love for humanity God will have all men to be saved (1 Tim. 2.4).* Therefore, everything that God accomplishes for the world's salvation is concentrated.

The world cannot be saved without radical transformation, without renewal. There exists a theological trend in the so-called juridical soteriology according to which salvation consists only in the remission of sins. This theological trend has basically changed the patristic teaching on salvation whose essence boils down to changing human nature, contaminated by sin, for the better, in man's rebirth into the new life (Jn. 3.3). The patristic doctrine on salvation has been replaced by an erroneous conception, as though for salvation, that is, entrance into Eternal Life in the Kingdom of Heaven, it was sufficient to receive forgiveness without altering and rebuilding thoughts, feelings and the will, that is, without man's rebirth as a new creature.

The Word of God says *there shall in no wise enter into it (the Kingdom of God) anything that defileth, neither whatsoever worketh abomination, or maketh a lie (Rev. 21.27). No... unclean person... hath any inheritance in the Kingdom of Christ and of God (Eph. 5),* says St. Paul, because to enter it, one must have holiness, *without which no man shall see the Lord (Heb. 12.14).*

St. Gregory of Nyssa discoursing on the meaning of salvation, says: "Whosoever has abandoned himself and his mind entirely to the flesh devoting every movement and action of the soul to the fulfilment of desires, such an one, even after being freed from the flesh is not separated from his carnal passions but like unto one who dwells in putrescence, even after transferring into the open air retain his offensive odor; so too for lovers of the flesh, who even after transferring into Life Invisible, are unable to free themselves completely from this carnal stench. Their torment deepens thereby, for the substance of their soul remains intrinsically coarse" ("On the Soul and the Resurrection". *Works*, Vol. IV, Moscow, 1862, p. 264). The same idea is likewise expressed by St. Irenaeus of Lyons: "God does not punish them (sinners) Himself, but punishment falls on them because they are deprived of all good... not that light punishes them for their blindness, but that blindness itself brings them calamity ("Five Books of Denunciation", IV, 39, 4).

Man's salvation, perceived as the overcoming in him of his sinful principle and his purification into sanctity, could not be implemented by human strength alone. The salvation of man was accomplished by the Son of God through His Incarnation, His earthly Life, Teaching, Passion, Death and Resurrection. The act of salvation accomplished by Jesus Christ has opened the path to salvation for every man and for mankind as a whole. *God will have all men to be saved and to come unto the knowledge of the truth (1 Tim. 2.4).*

The possibility of salvation for every man, however, cannot be conceived the way Pelagianistic Christians, unfortunately, do: Jesus Christ, they argue, gave every man a potential power for salvation, He showed the way and opened the Gates of the Kingdom of God, but left man to his own resources in walking the thorny path.

In reality, however, man can follow his Saviour along *the narrow way (Mt. 7.14)* into the Kingdom of God only through the Grace of the Holy Spirit, as a son of God. As St. Paul says: *For as many as are led by the Spirit of God, they are the sons of God... The Spirit itself beareth witness with our*

spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together (Rom. 8.14-17).

Having once redeemed the world in the Person of His Only-Begotten Son, God continues His salvific action that it may be manifested over all mankind. This continual salvation of every man is realized through the action of the Holy Spirit. The Descent of the Holy Spirit upon the Disciples on Pentecost signifies the foundation of the Church. Thenceforth, the salvific action of the Holy Spirit has been continuing in the world in all its plenitude; the Holy Spirit constantly testifies of Christ (Jn. 15.26), teaches, and brings all things spoken by Christ to people's memory (Jn. 14.26), guides them *into all truth* and shows them *things to come* (Jn. 16.13) and finally, and this is most important, not only dwells with the followers and disciples of Christ, but abides in them (Jn. 14.17). St. Paul, expressing the same thought, says: *Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?* (1 Cor. 3.16). It is this abidance of the Holy Spirit in man that is the beneficent power and the transforming factor which realizes the transfiguration of man or, to be more exact, man's salvation. It stands to reason that human salvation is of an individual nature in the first place, but since man is a social being, his spiritual condition influences his environment; in the same way as the God-Man essence of the Holy Church, to which the Christian belongs, exerts her influence, through her inner spiritual life, far beyond her boundaries.

So far, we have been talking principally about salvation on the individual plane, albeit covering all humanity. Now it would be relevant to ask: To what extent can one speak of salvation on the social plane? Can one speak about the salvation of entire peoples, nations, social groups and, finally, of mankind in general? It is by no means an easy question to answer. The Gospel, no matter how it is preached: face to face from the pulpit or through modern mass media, always exerts a deeply intimate and profoundly subjective influ-

ence. On the other hand, Jesus Christ preached not only to individuals, but to a diverse public. The Church is social in her very essence. St. Paul in defining the essence of the Church, calls her the Body of Christ. This means that she is not merely a number of people having communion with God through Jesus Christ, but that she is a living organism, consisting of many members organically united in the One Body and Spirit by one Faith, one Baptism, and one common sonship to God the Father (Eph. 4.4-5), joined to her Head, the Lord Jesus Christ, and to each other (Eph. 4.13-14; Rom. 12.4-8; 1 Cor. 12.12-27). Although man's salvation is individual by nature, the Holy Spirit affects all members of the Church and through them, their environment, that is, eventually, the whole world.

Before speaking of the action of grace of the Church in the process of the Providential transfiguration of the world it is essential to dwell once again on the stirring problem, which has been discussed repeatedly, of the relationship to the world of both individual Christians, and the Church as a whole.

This problem has been elaborated best of all by St. John the Divine. Many passages in his writings contain not only a negative assessment of the world, but likewise an affirmation of the inevitability of a confrontation with the world. According to his words: *the whole world lieth in wickedness* (1 Jn. 5.19), *does not know God* (Jn. 17.25; 1 Jn. 3.1), *hates the Christians because they are not of this world* (Jn. 15.19; 17.14; 1 Jn. 3.13), and *persecutes them* (Jn. 15.19-25; 16.33).

The same Evangelist, St. John the Divine, conveying the words of Christ Himself, writes: *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life* (Jn. 3.16). All the more odd appears the call of the same Evangelist: *Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not on him* (1 Jn. 2.15). The paradoxality of the given witnesses is only seeming and may be elucidated as follows in the context of the New Testament:

God loved His creation—the world—

which, as the Maker Himself saw... it was very good (Gen. 1.31), but it became sinful through the sin of man. We, Christians, are called not to love the sinful world, unliberated from evil and unhallowed; but this does not mean the world in general as God's creation. However, along with this uncompromising denunciation from loving the sinful world, the Christian should, like unto God, love the redeemed world; he ought to know at what cost God in Jesus Christ accomplished the salvation of the world; he should struggle constantly against sin in himself as well as around him and, vanquishing evil in the world, as God's co-worker, help in its transformation into the Kingdom of God, bearing in mind the ultimate goal—the eschatological transfiguration of the world by God.

The followers of Christ—God's people are a *peculiar people* (1 Pet. 2.9), who live in this renewed but contradictory world which has not yet reached its ultimate goal. Hence, according to Holy Scripture, the complexity of the Christian's relationship to the world, and the problem of his life in it for they are *not of the world* (Jn. 15.19), and yet they are in the world (Jn. 17.11) and, moreover, the Lord does not ask His Father to take them out of the world, but that He should keep them from the evil (Jn. 17.15).

The Biblical concept of the "world" corresponds to the patristic view of the "world" which is a collective notion and signifies a sum total of good and evil forces surrounding man.

But evil is not the substance of the world: the world is not wicked per se, by its nature, but it abides in evil. The sayings of the Eastern Fathers of the Church show that by the "world", they meant a category of negative spirituality, but not created nature; consequently, their stern negative sayings do not apply to the universe or to Nature itself. According to St. Isaiah of Nitria, "the world is an expanse of sin. It is an arena of unnaturalness; it is the fulfillment of one's carnal desires... The world means concern for things which will be forsaken some day (*Philokalia*, Vol. 1, 372).

St. Mark the Hermit speaks in more definite terms about the Christian's

relationship to the created world, and his elaboration is highly important: "Because of passions we have been commanded not to love the world, but not what is in the world. We have received this commandment not in the sense that we should unreasonably hate God's creation, but that we should cut off from" ourselves the very cause of passions, (*Philokalia*, Vol. I, p. 529). St. Maximus Confessor, an eminent representative of Eastern patrology, has given a formula of sorts for the unity in love of the Christian with the world: "One should regard life neither passionately, nor dispassionately, but compassionately" (Maximus Confessor, *Mystagogia*, 24, Migne PG, t. 91, col. 716A).

The Church of Christ has always remembered the words of St. John the Divine that the whole world lieth in wickedness (1 Jn. 5.19). Commenting on this apostolic saying, Archpriest Sergiy Bulgakov writes optimistically that "evil annihilates and reduces nothing because it does not possess the creative force of eternity and, therefore, cannot extend into infinity" (Archpriest Sergiy Bulgakov, *The Bride of the Lamb*, p. 517).

In the world, evil is a tragic episode and a horrible power, but not final and absolute by nature. Therefore Christianity has always been imbued with the unshakable conviction in the ultimate triumph of Good in history, as a result of which Evil will be vanquished in the pathways of history that God may be all in all (1 Cor. 15. 28). Therefore, the world is not closed to spiritual influence, for God rules the world. In the divine influence exerted upon the world, in order to transfigure it, man is called to cooperate effectively with God. Man is a peculiar mediator between God and the world; he stands between these two realities, is conjoined to both and cannot exist without the one or the other. In this sense man abides in the universe. Therefore, from the viewpoint of Christianity, man's relationship to the world visible is not the detached impassiveness of a stoic, a sage or a philosopher, but on the contrary, it implies "the anguish of the heart", the strain of struggling with one's own self, and suffering for others. That is why the Church has always shared the common

responsibility of mankind for the destiny of the world. The world viewed as a "sum total of passions" has been described by St. John the Divine as a world of the lust of the flesh (sensuality), the lust of the eyes (avarice), and the pride of life (egoism) (1 Jn. 2.16). Christianity perceives of the world as a creation of God headed by man. It teaches to treat it with love, but independently of it, as befits a being aware of his spirituality. Man is higher than Nature, but at the same time, as a spiritual and corporeal being, he is linked to it materially. This relationship of man and Nature determines his positive regard for Nature as a garden of God, which he is called upon to possess and rule.

The Christian attitude to the world is optimistic; on the one hand, it calls for freedom from the world, from the love of it, from daily cares. *Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them* (Mt. 6.26). According to St. Paul, *they that have... be as though they had none; ...they that buy, as though they possessed not; and they that use this world, as not abusing it: for the fashion of this world passeth away* (1 Cor. 7. 29-31). Christianity thus introduces an ascetic attitude to the world. Concurrently, however, it teaches to love the world with supreme love as a creation of God, which God Himself so loved that He not only made it through His wisdom, but gave His Only-Begotten Son to save the world (Jn. 3.16).

The world is immortalized by God, because its present state is to be transformed into a New Heaven and a New Earth. The Christian contention that Jesus, the Son of God, is the Logos, denotes that Christ is not only the Saviour of our souls, but that He is also the source of the truth about the origin, development and ultimate destination of all creation.

Through communion with the Divine Logos (the Only-Begotten Son of God), man has not only a cognizing, but a creative function as well in regard to the world. He has the right and obligation to work in the world for his own subsistence: *...that if any would not work, neither should he eat* (2 Thess. 3.10); *the husbandman that laboureth*

must be first partaker of the fruits (2 Tim. 2.6); to render assistance to his neighbour, in which case, according to the inquiries at the Last Judgement (Mt. 25), love is revealed; and to do the work of humanity on earth in keeping with the commandment given by God when He created man: *subdue it [the earth] and have dominion...* (Gen. 1. 28).

Man is connected with the world not only through labour and subjugation of it, but also through the sanctifying Grace of the Holy Spirit who came into the world on the Day of Pentecost and continues to abide in it. This presence of the Holy Spirit in the world through the Church finds expression in multifarious consecrations (see the different orders of consecration in the Orthodox Church).

The general religious meaning of these consecrations lies in the fact that the Church blesses the natural elements which encompasses the entire sphere of production and consumption. And since blessing contains the foreordained power of the transfiguration of the world into a New Heaven and a New Earth, herein an organic link is established between the transforming activity of man in the world (1 Cor. 3.6-9) and the transforming power of God which operates above human power, but not beyond it.

Like heaven in the world, the Church influences all facets of human life. Through His Incarnation, the Son of God assumed human substance in all its plenitude and in all its historic entirety. Consecration, and Redemption and the ultimate transfiguration related not only to individual life, but to all of humanity as well, to public life—and upon this is man inquired and judged at the Last Judgement. The historic mission of Christianity is to fulfil the sequel to Divine Incarnation which has been revealed at all times of human history in manifold ways, and which in our time too must be revealed in different spheres of justice.

The ongoing process of renewal in the world is the result of man's release from pagan captivity to Nature and of his cognizance of dominion over Nature. This has not been so much a direct as an indirect cause of Christian

unity which, being not of this world, enables man to perceive his own self, his spirituality and power over Nature. As a consequence of this, though slowly and with difficulty, yet with an inescapable necessity, there came the epoch of Humanism and Renaissance in European history and, subsequently, the industrial age and the age of the scientific and technological revolution. Social and economic progress, typical of the contemporary world and based now on science and at times seemingly spontaneous and alienated from Christianity, is historically its continuity.

The Christian factor in human history,

while in no way excluding the transforming principle, innate in man (because by its very nature, the human soul is Christian), influences the world through moral upbringing and enlightenment. It must be borne in mind when fathoming the ethical activity of the Church in the world that faith, by virtue of its being the presence and action of God in the human soul, knows no boundaries in its practical application. Faith permeates the human being and thus it can and should perfect all aspects of life. The Christian Churches have no right to neglect their perfecting and rectifying influence on all spheres of life.

(To be continued)

Theological Consultation of the Asian Christian Peace Conference in Colombo

A theological consultation on the theme: "The Theological Basis for Cooperation with the Living Faiths for Peace with Justice" took place in Colombo, Sri Lanka, from October 23 to 27, 1980. It was sponsored by the Asian Christian Peace Conference and included, besides Christians, representatives of Buddhism, Hinduism and Islam who came from Australia, Great Britain, Bangladesh, Hungary, Vietnam, West Berlin, India, the Soviet Union, Tanzania, the Philippines, Sri Lanka and Japan.

The delegation of the Russian Orthodox Church included Hegumen Sergiy, Deputy General Secretary of the CPC, who is a representative of the Russian Orthodox Church at the CPC, and Archpriest Aleksandr Kravchenko, Rector of the Odessa Theological Seminary.

The consultation opened on October 23 with a speech by Devanesan Nesiah, Chairman of the Sri Lanka Regional Committee of the CPC. A speech on behalf of the Government of Sri Lanka was delivered by the State Minister Anandatissa de Alwis. In their speeches, Dr. Russel Chandran, President of the Asian CPC, and Bishop Dr. Karoly Toth, President of the International CPC, thanked the Government of Sri Lanka for the opportunity of holding the meeting, which will help to draw the peace-

makers of other religions into the CPC.

Ainsley Samarajiva, Secretary of the Sri Lanka Regional Committee of the CPC, outlined the tasks facing the meeting. After the playing of the national anthem of Sri Lanka, the General Secretary of the Asian CPC, the Rev. Christie Rosa, read a concluding prayer and delivered an homily on the text of the Gospel According to St. John—12.21.

The second day of the consultation began with a prayer said by Dr. Russel Chandran. In his speech he described the background of the meeting, stressing the useful nature of such consultations and exchanges of experience in peacemaking by representatives of different religions.

Bishop Dr. Karoly Toth delivered a speech in which he noted the increasing contribution by its Asian members to the efforts of the International CPC. He said the participants in the current meeting should concentrate on man, because God is in every man. He also said that it was necessary to support the activities of the United Nations as an instrument of the policy of peace and national independence. "All religions speak of the principles of humanism," he said, "and it is our task to decide how these principles can be translated into present-day reality. Our meeting is also important from the standpoint of ecumenism".

Abridged in the English edition.—Ed.

The Most Venerable Wellawatte Gnanabhiwansa, Secretary of the Buddhist Congress of Sri Lanka, delivered a report: "The Buddhist View on Problems of Liberation". Speaking about problems of peace, the speaker noted that from the point of view of Buddhism success in this field depends on every individual. Social relations should rest on peaceful principles, and problems that reduce international tension should be resolved. Buddhism calls for compassion for all who suffer. It calls for kindness and self-sacrifice for the sake of others, for cooperation among all religions and for the unity of forces in the struggle for peace. Religion must bring harmony and peace.

There was also a speech of greeting by Jaya Patirana, Vice-President of the Afro-Asian Solidarity Committee of Sri Lanka.

This was followed by a discussion of the report delivered by the Buddhist representative in which all the Asian delegates took part. Attention was focussed on the Buddhist concept of perfecting self and its relation to the environment. Many speakers pointed out that in our time Buddhists are taking an increasingly active part in the social and political life of their countries and are working for peace and social justice. This is an encouraging fact which creates practical opportunities for the cooperation of Buddhists with other religions in working for peace, a new economic order and for building a just society, because Buddhism condemns in principle evil deeds, lies and social injustice.

The Venerable Minh Chau, Director of the Buddhist Institute in Hochiminh, spoke on behalf of the Vietnamese Buddhist Peace Conference. He said the conference is consistently working for peace and a new economic order. He said that in order to be confident about peace it was necessary to resist aggression. He also said that there must be peace and friendship among all religions, and that they were happy to cooperate with the Christian religions on this score.

Prof. K. Kailasapathy, Dean of the Faculty of Arts at University of Jaffna (Sri Lanka), presented the paper: "The Responsibility of Hinduism for Peace". He took the view that the social ideas

of Hinduism are close to those of Christianity. The speaker said he was hopeful that the present theological consultation would initiate efforts to achieve a better understanding and solution of numerous problems facing us in the religious and cultural fields.

A speech on behalf of the African CPC was made by the Rev. Stanford Shauri (Tanzania), General Secretary of the African CPC.

That same day, a group of participants paid a courtesy call on the State Minister Anandatissa de Alwis.

Later that day, a *Ceylon Daily News* reporter, Elmo Benedict, interviewed Bishop Dr. Karoly Toth, Hegumen Sergiy and Archpriest A. Kravchenko. At the reporter's request, Archpriest A. Kravchenko and Hegumen Sergiy described the theological schools of the Moscow Patriarchate, spoke of the role of the believers in the public life of our country and shared their impressions of Sri Lanka.

On October 25, Dr. N. M. M. I. Husain, Director of the Sri Lanka Ministry of Foreign Affairs, read the paper "The Responsibility of Muslims for Peace". "Islam recognizes the importance of cooperation in the struggle for peace", he said. "This follows from the teaching in the Koran, which also calls for cooperation with other religions". He said in conclusion that the task of Islam was to contribute to the cause of establishing peace and justice and to cooperate with other religions.

After this the message of greeting from the Russian Orthodox Church was read out.

The Bishop of Badulla, the Right Reverend Leo Nanayakkara (Roman Catholic Church), presented a paper entitled: "The Christian Responsibility for Peace". He said that it was the duty of all religions to cooperate in the preservation of peace.

This was followed by a paper in support by Silan Kadirgamar, professor of history at Jaffna University (Sri Lanka), on the theme: "The Struggle of Christians Throughout the World for Peace and Justice".

The participants were greeted by Ms. Zarina Bhatti, President of the Young Women's Christian Association of India. She said: "We believe that Christ

ame for the sake of all people, both men and women. There can be no justice until women, who comprise 50 per cent of mankind, receive equal rights with men. The Churches of Asia have a special role to play to give women an opportunity of taking an active part in development in order to ensure peace and justice. I would like to ask this conference to give serious thought to this problem, make special efforts and invite the participation of women in order to enrich the Christian peace movement".

This was followed by a discussion during which the participants considered the future working plan of the Asian CPC.

On Sunday, October 26, prayers were offered up at the start of the day in the religious communities of Colombo. The Russian Orthodox Church delegation was invited to visit the Anglican community. They were welcomed in the St. Michael Church by the Rev. T. S. Abnanayagam. During the service Archpriest A. Kravchenko delivered a sermon on peacemaking. Hegumen Sergiy blessed the congregation.

The rector invited members of the delegation to tea at his residence. They discussed the position of the Russian Orthodox Church in the USSR, theological education, Church structure, relations with other religious associations and the general activities of the Russian Orthodox Church.

Later in the day, the delegation visited the Soviet Embassy in Colombo, where they were given a warm welcome by the Charge d'Affaires A. D. Sherstnyov, and Secretary A. A. Krutko. A. D. Sherstnyov noted that this was the first visit to Sri Lanka by representatives of the Russian Orthodox Church.

Then there was a reception given by the Sri Lanka Regional Committee of the CPC. It was attended by members of Christian communities of different confessions in Colombo.

The delegation of the Russian Orthodox Church had a brotherly communion with the Catholic clergy.

Mr. Devanesan Nesiah, Chairman of the Regional Committee of the CPC in Colombo, stressed with special gratitude the assistance given by the Russian Orthodox Church in organizing the conference and thanked the Russian delegation for its participation, which, he said, provided a significant contribution to the work of the meeting.

At the afternoon session, the participants adopted a number of the resultant documents of the conference. They discussed and adopted a message to the Churches, the declaration: "The Theological Basis for Cooperation with the Living Faiths for Peace with Justice" as well as a press release.

Later in the day the participants continued to discuss improvements in the working plans of the Asian CPC. It was pointed out that experience gained at a conference of this kind promoted the development of theology and peacemaking in all religions.

Bishop Karoly Toth proposed to call a second theological conference of this kind also in Asia.

The closing prayer was led by the CPC President, Bishop Dr. Karoly Toth.

The Christian Theological Consultation in Colombo, conducted with the participation of representatives of Buddhism, Hinduism and Islam, has given a new direction to the work of this movement.

Archpriest ALEKSANDR KRAVCHENKO

CHRONICLE

(Continued from p. 18)

From November 16 to 26, 1980, Bishop Antony Stavropol and Baku was on a visit to Italy as a member of the group representing the Society for Cultural Relations with Compatriots abroad ("Motherland" Society). During his stay in Italy, Bishop Antony visited early Christian shrines in a number of cities.

On November 24, while in Rome, he was received by the Vice-Chairman of the Secretariat for Promoting Christian Unity, Bishop Ramon Casante Torrella. On the following day, Bishop Antony was received by the Chairman of the Secretariat, Cardinal Johannes Willebrands. On the same day, Bishop Ramon Torrella gave a dinner in honour of the guest.

(Continued on p. 56)

ORTHODOX SISTER CHURCHES

GEORGIAN ORTHODOX CHURCH LIFE

In 1980, the Publishing Department of the Georgian Orthodox Church, along with the annual Church Calendar (in book format), issued also the calendar of the smaller format and volume—in the form of a booklet; the publication continued of the Church journal *Dzhvari Vazisa* (Cross of Grapevine), (about issue No. 1 see: *JMP*, 1979, No. 6, pp. 53-56); the *Theological Anthology* began to come out.

In 1979-1980, two issues of *Dzhvari Vazisa* came out (1978—No. 2, and 1979—No. 1/3). Both issues are distinguished by thematic variety, they contain a great number of black-and-white and colour illustrations. Besides the official part which reflects the chronicle of the Georgian Orthodox Church, decisions of her Holy Synod, information on new assignments and consecrations, etc., both numbers contain different ecclesio-historical and theological articles which are of considerable interest.

Printed under the heading "The Iveron Monastery on Mount Athos and Its Significance" (*Dzhvari Vazisa*, No. 2, pp. 9-11) is part of a research by His Holiness and Beatitude Catholicos-Patriarch Iliya II of All Georgia "The History of the Iveron Monastery on Mount Athos". This work was written in 1960, when the author was in his fourth year at the Moscow Theological Academy (course paper on Byzantology). The published piece emphasizes the everlasting significance of the Iveron Monastery in the history of the Georgian Orthodox Church and Georgian literature and culture. The same issue contains two sermons by the Primate of the Georgian Orthodox Church—"Love Divine and Love Human" (pp. 19-20) and "O Holy God, Holy and Mighty, Holy Immortal..." (pp. 20-23), dedicated to the spiritual essence and vital significance of Christian faith and prayer.

In connection with a milestone—the 1500th anniversary of the Georgian hagiological monument *Martyrdom of St. Shushanika* by Father Iakov Tsurtaveli—(see: *JMP*, 1979, No. 12, pp. 46-54)—there are two articles: "Intercede for Us" (insigned) (pp. 6-7) and "Father Iakov's Manuscript Articles" by Tsiala Kurtsikidze (p. 8). The first article deals with the artistic qualities of the work; the second is of special interest for those who study source materials. Ts. Kurtsikidze writes about the Georgian copies of the *Martyrdom* which have come down to us and are now at the K. S. Kekelidze Institute of Manuscripts of the Academy of Sciences of the GSSR (the former collection of the Georgian Church Museum).

Bezhan Giorgadze in his article (pp. 15-16) writes about the life and activities of the prominent Georgian scientist and public figure, Father Mikhail Tamarishvili, in connection with the transference of his remains from Italy to Georgia in 1978 (Tbilisi, Didube Pantheon). It should be noted that the classical work by M. Tamarishvili *The History of Catholicism among Georgians in the 13th-20th Centuries* (Tbilisi, 1902, in Georgian) has not lost its scholarly significance up to now. The great Georgian writer, Iliya Chavchavadze admired this book, calling it "the second *Kartlis Tskhovreba*."

The item, "Why Fasting Is Necessary" by Hegumen Antony (Guliashvili) (pp. 23-24) is similar in sense to the poem "Fasting", reprinted from *Mtskheresi* (*Shepherd*), 1892, Nos. 3-4.

Under the heading "Theology" is the article "The Holy Icon" (pp. 26-30) in which Father Tornike Tsamalaidze reviews the beginning of the veneration of the icon in the Early Georgian Church, and writes about the most revered icons of the Saviour and the Mother of God in Georgia.



The conference of the Lutheran Churches of Europe was held in Tallinn on September 7-14, 1980. Below: some of the participants in the conference; above: on September 9, 1980, the participants in and guests of the conference laying wreaths at the common grave of the liberators of Tallinn





On May 12, 1980, the First Secretary of the Hungarian Socialist Workers' Party, Janos Kadar, received in Budapest the leadership of the Christian Peace Conference. On the photo: Janos Kadar
Metropolitan Filaret of Kiev and Galich, Chairman of the CPC Continuation Committee

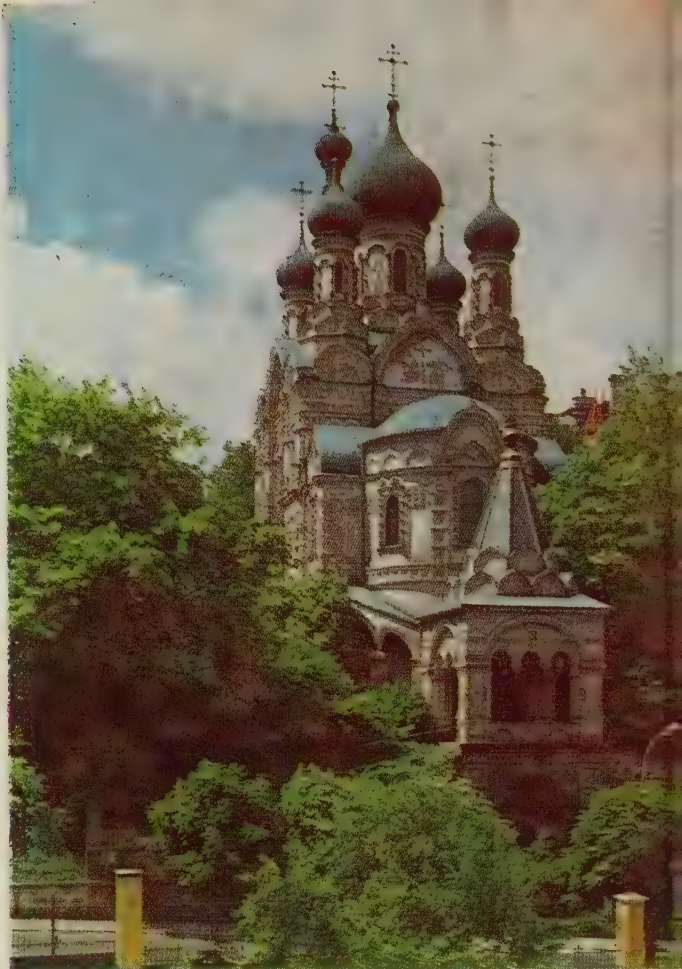


The Fourth Conversations of the representatives of the Russian Orthodox Church and the Catholic organization Pax Christi International was held in Zagorsk on October 2-6, 1980



His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia with the delegation of the Russian Orthodox Church after the Liturgy in the Church of the Dormition of the Most Holy Mother of God in Olšany, Prague, September 20, 1980

The Church of Sts. Peter and Paul at the Russian Orthodox Church Podvorye in Karlovy Vary, ČSSR



An Orthodox church in the town of Stromkov, ČSSR. The Church of Sts. Cyril and Methodi Equal to the Apostles, on the upper floor, and below the Church of St. Sergiy Radonezh

The article on pp. 31-32 is devoted to the 320th anniversary of the birth of the great Georgian writer and ecclesiastical leader, Monk Sulkhan-Saba Orbeliani (1658-1725). Then follows a sermon, "Teaching on Meekness" by S. Orbeliani (pp. 32-33)—an excellent example of homiletics.

The section on poetry contains five poems by Bishop Tadeoz of Tsilkani (p. 35). They are notable for their lyricism, exultant tone, and deep religiosity.

Bishop Nikolai (Makharadze) of Sukhumi and Abkhazia (now Archbishop, Head of the Department of External Church Relations of the Georgian Patriarchate) in his essay "Re-established Communion (Roman Impressions)" (pp. 37-38) writes about the official visit of the delegation of the Georgian Orthodox Church to the Vatican City for the funeral of His Holiness Pope John Paul I and the enthronization of His Holiness Pope John Paul II in October 1978.

Under the heading "On Paths to Friendship" the journal publishes information on the visit to Georgia of ecclesiastical representatives from the USA, the Vatican City and Portugal—His Beatitude Metropolitan Theodosius, Primate of the Autocephalous Orthodox Church in America (September 30-October 3, 1978) (p. 40); Theodor Bosuyt, Director of the Russian Section of the Vatican Radio (October 13-17) (p. 41); and S. Princip, Portuguese journalist (December 18) (p. 42).

The score of "The Cherubical Hymn" with commentaries by Hieromonk Evfimi (Kochlamazashvili) (pp. 43-45) is published in the section headed: "Canticles".

This issue also carries addresses delivered at their consecrations by Archimandrite Ioann Ananiashvili (now Archbishop of Chkondidi and Agaraktsalka) on February 25, 1978; by Archimandrite Shio Avalishvili (now Metropolitan of Kutaisi and Gaenati) on July 27; and by Archimandrite Tadeoz Oramashvili (now Bishop of Tsilkani) on August 2.

The section entitled "Church Life" contains brief information about the most significant events in the life of the Georgian Orthodox Church in 1978,

including the sessions of the Holy Synod on October 20 and December 18, at which decisions were made on filling the vacant episcopal seats; on the visit of His Holiness and Beatitude Catholicos-Patriarch Iliya II to the Mtskheta Theological Seminary of the Apostle St. Andrew the First Called on December 7; on the celebrations for the anniversary of the enthronization of His Holiness Iliya II on December 24; and on patriarchal awards bestowed upon the clergy and staff-members of the Georgian Patriarchate on this occasion (pp. 50-51).

A poem by the famous Georgian poetess Anna Kalandadze (p. 52) sings the praises of the Alaverdi Cathedral—that outstanding 11th century monument of church architecture. The issue ends with a glossary of theological and liturgical terms (p. 53) and a table of contents in Russian, English and Georgian (pp. 54-56).

The next, third issue of *Dzhvari Vazisa* (1979, No. 1) carries the Christmas (pp. 3-4) and Paschal (pp. 7-8) Messages of the Primate of the Georgian Orthodox Church. The motive of the Christmas Message is the call to peace announced by the Angels on the night of the Nativity of Christ in Bethlehem (Lk. 2. 13-14). It also emphasizes that external peace is not possible without internal, spiritual peace which the Holy Church gives to people. We must strive that *the earth shall be full of the knowledge of the Lord...* (Is. 11. 9) and protect the earth *for the place whereon thou standest is holy ground* (Exod. 3.5), as the Lord said to the Prophet Moses.

The Paschal Message is full of festal joy. CHRIST IS RISEN! These words denote the victory of Truth, the revelation of the Divine Mystery, a call to joy, a greeting of love and a wish of peace. These three words embrace two lives, link two worlds, Heaven and earth, the creation and the Creator, man and God (p. 7). His Holiness Iliya II reveals the salvific essence of Christianity which gave men the possibility of attaining inner spiritual transfiguration—the pledge of eternal life. We can draw closer to the perception of the Great Mystery of the Resurrection of Christ through inner, spiritual expe-

rience, which includes both faith and knowledge, for "there is no faith without knowledge, nor knowledge without faith" (St. Clement of Alexandria, *Stromateis*, Vol. V. Chap. I). The religious feeling is inherent in man, it is the fruit of the living intuition of the immortal human spirit. Citing the saying of the famous astronomer C. Flammarion (1842-1925), His Holiness Catholicos Iliya says that the latest in science, having linked knowledge with invisible reality, enables us to look beyond the material world. The message ends with a prayer to the Risen Lord: "Grant that we may hear, through the bustle of wordly vanities, the silence and tranquillity of Eternity in order to merge and be glad in Thee for ever" (p. 8).

Printed on pp. 5-6 are congratulatory telegrams, received by His Holiness Patriarch Iliya II in connection with his election as one of the Presidents of the World Council of Churches—from His Holiness Patriarch Dimitrios I of Constantinople, His Holiness Patriarch Pimen of Moscow and All Russia, His Holiness Vazgen I, Supreme Patriarch-Catholicos of All Armenians, and G. Götting, Chairman of the Christian Democratic Union of Germany (GDR).

The item on the visit of the foreign students delegation from the Leningrad Theological Academy to Tbilisi (January 9-12, 1979) bears witness to the widening of the Georgian Orthodox Church's ecumenical ties; further on the visit of Cardinal Johannes Willebrands, Chairman of the Secretariat for Promoting Christian Unity, to Tbilisi is described (March 9-13, 1979) (pp. 9-13). The item on p. 13 tells us of the participation of Bishop David (Chkadua) of Batumi and Shemokmedi in the Consultation of the WCC Commission on World Mission and Evangelism (Prague, March 26-30, 1979). The visit of F. Takasahi, editor-in-chief of *Asahi Journal* (Japan) to Georgia is mentioned on p. 51.

In the article, "The Georgian Apostolic Church in the Ecumenical Movement Today" (pp. 14-16), Archbishop Nikolai of Sukhumi and Abkhazia points out that the ecumenical activities of the Georgian Orthodox Church are inspired

by the words from the prayer of Christ our Saviour to His Heavenly Father (Jn. 15. 21-22), and proceed from the call of the God-Man to peace and unity, for "in unity there are power and love, unity is the foundation of peaceful life". Vladyka Nikolai emphasizes that in working for ecumenical cooperation with all the Christian Churches, the Georgian Orthodox Church is guided by the rules and resolutions of the Ecumenical Councils.

Printed on p. 17 is the letter of Archbishop Iliya Melia, Rector of the Georgian Orthodox Church of St. Nina, Equal to the Apostles, in Paris, to His Holiness and Beatitude Iliya II thanking him for his prayers and for remembering all the children of the Georgian Orthodox Church in the diaspora, and the greeting in response from the Primate of the Georgian Orthodox Church.

There are items describing the solemn patriarchal services on the Twelve Great Feasts and on other feast days (pp. 18-20) as well as on the day of the 62nd anniversary of the restoration of the autocephaly of the Georgian Orthodox Church (March 12/25, 1917). On March 25, 1979, His Holiness Iliya II conducted the funeral service for His Eminence Metropolitan Roman (Petriashvili) of Batumi and Shemokmedi (retired since 1978) who was buried, according to his will, in the grounds of the Tbilisi Sion Cathedral of the Dormition (p. 20).

Under the heading "Let There Be" on p. 21 information is published on the session of the Holy Synod of the Georgian Orthodox Church on December 14, 1978, by whose decision the Atskuri Diocese was renamed the Akhaltsikhe and Meskheta-Dzhavakheti and the Tsageri Diocese—the Tsageri and Lechkhumi. At the same session, Bishop Nikolai (Makharadze) of Sukhumi and Abkhazia, Bishop Ioann (Ananiashvili) of Chkondidi, Bishop Shio (Avalishvili) of Kutaisi and Gaenati were elevated to the dignity of archbishops.

On October 20, October 29, and December 24, 1978, Bishop David (Chkadua) of Batumi and Shemokmedi, Bishop Konstantin (Melikidze) of Urnisi and Bishop Afanasiy (Chakhvashvili) of Bodbi were consecrated. Addresses by Vladyka David and Vladyka Afana-

ly, delivered at their consecrations, are given on pp. 25-26.

The article by Iliya Cheishvili, teacher at the Mtskheta Theological Seminary, deals with the history and present-day organization of this seminary (pp. 22-24).

The historical essay, "The Land of Akhaltsikhe" by Ya. S. Gogebashvili (1840-1912), an outstanding Georgian pedagogue and public figure, is published in connection with the re-establishment of the Akhaltsikhe and Meskheti-Dzhavakheti Diocese (p. 25). It is interesting that up to now the Orthodox Christians, Catholics, Gregorian Armenians, Baptists, Molokans, Muslims and Judaists live and cooperate peacefully in the town of Akhaltsikhe (South Georgia) and enjoy equal rights in satisfying their religious needs.

Protodeacon Khvtiso Shalikashvili in his article "In the Beginning Was the Word" (pp. 28-30) writes about the Apostolic mission of the disciples of Christ. Elucidating the information in "The Church History" by Eusebius of Caesarea (260-339), the author singles out the preachers of the Word of God who came to Georgia in the first century *Anno Domini*—the Apostles Sts. Andrew the First Called and Simon the Cananaean.

The article "Blessed Augustine and His Confessions" (pp. 31-34) by G. Borzhidze, Executive Secretary of the Publishing Department of the Georgian Patriarchate, reviews the first book of the *Confessions*. The author refers to the detailed commentary on the *Confessions*, published together with the text of this remarkable monument of Christian literature in No. 19 of the *Theological Studies* (Moscow Patriarchate publication, 1978, pp. 71-264).

Bishop Amvrosiy (Katamadze) of Ikkortsmindi and Margveti expounds Prof. N. D. Uspensky's work: "The Office of All-Night Vigil in the Orthodox East and the Russian Orthodox Church" published in the same issue of the *Theological Studies* (pp. 3-69). Bishop Amvrosiy's article is an annotation on the work by Prof. N. D. Uspensky (pp. 44-45).

N. Papuashvili writes about the treatise by Monk Ioann-Zosima "Praise and Glory to the Georgian Language"

(pp. 35-36)—an outstanding monument of the Georgian literature of the 10th century (see: Prof. A. Tsagareli. "Monuments of Old Georgia in the Holy Land and Sinai", *The Orthodox Palestinian Anthology*, Vol. V. No. 1, 1888, pp. 203-204).

In the article, "Enlighteners of Nekressi of the 18th-19th centuries" (pp. 37-38) N. Bezhanishvili writes about the Nekressi Monastery of the Mother of God in Kakhetia. Founded in the 6th century, this monastery was of great importance in the history of the Georgian spiritual culture in the middle of the 18th and at the beginning of the 19th centuries, because of the activities of the Nekressi enlighteners—Ioann Dzhordzhadze, Dosifei Cherkezishvili, Amvrosiy Mikadze and others.

A special article (pp. 39-41) is devoted to the 100th anniversary of the birth of Korneliy Samsonovich Kekelidze (1879-1962), a prominent Georgian scientist, learned Academician of the Georgian Academy of Sciences, and one of the founders of the Tbilisi University. The author stresses the enormous contribution made by Archpriest Korneliy Kekelidze, an alumnus of the Kiev Theological Academy, a pupil of the famous Russian liturgist Prof. A. A. Dmitrievsky, to the study of Georgian hagiography and history of the Georgian Church; notes his work "Studies of the History of the Georgian Literature" in many volumes; his researches into the origin of the Georgian Church, her autocephaly, the activities of the thirteen Syrian Fathers—the founders of Georgian monasticism and other works.

Psalm-Reader Rafail Machabeli in his article "Divine Service in the Orthodox Church" (pp. 42-43) writes about the Church Rule, structure and significance of divine services and several prayers.

The item headed "Faith, Hope, Love" reports on the visit of His Holiness and Beatitude Patriarch Iliya II (February 9, 1979) to the exhibition of young artists at the Tbilisi Art Gallery, devoted to the International Year of the Child (p. 46). Here too is the spiritual meditation entitled "A Child Is a Universal Miracle" by Bishop Tadeoz of Tsilkani (pp. 47-48), as well as his religious poems on icons (p. 48).

The score of the hymn, "The Lord our God has appeared to us" (of the Old Georgian chant), in the arrangement by Deacon Pavel Berishvili is published on pp. 49-50 along with corresponding commentaries.

The issue concludes with the section "Interpretation" in which an explanation is given of the words "Church" and "bishop" (p. 51). In the same section the anniversaries in the history of Georgian book-printing are given: 350 years since the publication (1629) in Rome of the first Georgian books—"The Georgian Alphabet with Prayers"

and "Georgian-Italian Dictionary" at the Vatican printing house (on the initiative of Nikifor Irbakh [Cholokashvili], Ambassador of the Georgian Tsar Teimuraz I); 275 years since the first publication (1705) of the *Psalter* in Georgian in Moscow, at the printing house founded in the village of Vsekh-svyatskoye by the Georgian Tsar Archil; 270 years since the publication in Georgian of the Gospel at the printing House, founded in 1709 by Tsar Vakhtang VI in Tbilisi.

V. NIKITIN

WITNESS AND SERVICE

Main Report at the 10th SYNDESMOS General Assembly

Valaam, August 4-10, 1980

Introduction

As salvation is the aim of Christian's life, everything he does—individually or in collaboration with other men—becomes positive only when it serves the process of salvation. For a Christian, the soteriological dimension is the only real dimension of a human life, just as the soteriological criterion is the only criterion by which to evaluate one's own acts, acts of other men as well as those events in one's personal and social life which, directly or indirectly, concern the spiritual life of a man. This impels us to propose for analysis the theme of witness and service on the soteriological plane.

First of all it is necessary to clarify the biblical concepts of "witness" and "service". To witness means to affirm the reality of a certain fact. Witness of the Church (owing to her apostolicity) as well as the witness of her members is the continuation of the apostolic witness, which was called to testify that the Resurrected One was that same Jesus Who had lived amongst them (Acts 1.8, 21-22) and Who is the Lord and Christ (Acts 2. 32-36). This apostolic witness that took the form of Gospel preaching, could not be limited to the generation of those who were eyewitnesses of the Word (Mt. 24. 14), but became the heritage of the faithful, the heritage of the Church which continues the apostolic service.

The word "service" (Greek—*diakonia*; Latin—*ministerium*) corresponds to *mesharet* in Hebrew and is used in the Holy Scriptures both in a secular (Acts 6.1-5) and in a religious sense. The latter fills the cultus service of the Old Testament priests (Is. 61. 6; Ezek. 44. 11; Num. 18; 1 Sam. 2.11, 18; 3.1; Jer. 33.21 *et al*), such also is the ministry of the faithful (2 Sam. 15. 8) which is close in its meaning to worship (Jos. 24. 22), the ministry of the apostolic preaching of the Gospel (Acts 1.17, 25; 20. 24; 1 Tim. 1. 12; 2 Cor. 4. 1) as well as various charismatic and functionary ministries in the Early Christian Church (Acts 6.1, 4; Col. 4. 17; 2 Tim. 4. 5; 1 Cor. 12. 5; Eph. 4. 12; Rom. 12. 7) and finally the ministry of the Church hierarchy. Religious service, whatsoever form it takes, is the service of God. This service, including cults, does not limit itself to it, but extends over the whole of life expressing itself in obedience and faithfulness to God (Deut. 13. 4). The incarnate Son of God, Who came into the world to crown the work of the Old Testament ministers (Mt. 21. 33 *et al*.); gives an example of the service which God awaits from men. This service accomplished in complete submission to the will of the Father (Jn. 14. 31) was filled with love and given to men. *The Son of man came not to be ministered unto, but to minister, and*

to give his life a ransom for many (Mk. 10. 45). ... I have given you an example, that ye should do as I have done to you (Jn. 13. 15). I am among you as he that serveth (Lk. 22. 27).

In the New Testament concept there is a close connection between witness and service. Christ taught His Apostles, called to be His witnesses (Acts 1. 8), to consider their mission as the mission of service: the Apostles should be the servants (*diakonos*) of all (Mk. 10. 42 and ff.). Their preaching of the Gospel is ministry (*diakonia*—Acts 1. 17.5). That is why the calling of Paul to apostleship is on the one hand a call to minister (1 Tim. 1. 12; Cor. 4. 1) and, on the other, the Apostles, the ministers of Christ, who are first of all the ministers of the Word (Acts 6. 4; Lk. 1. 2), were called to proclaim the Good News, thus carrying out their sacred service (Rom. 15. 16). The strong indissoluble link between witness and service unites these two concepts into one whole. As faith is dead without good works, so witness in Christ is dead without service to which He Himself had called His disciples. Any contraposing of one to the other, or separation of one from the other, is artificial and false. That is why in our following reflections on the theme of witness and service we shall consider them as one whole, preserving their biunial concept which is inherent in Christian understanding.

A Christian's Personal Witness and Service

In Christianity, as an all-embracing religion, the personal and social principles find their highest synthesis, because Christian moral doctrine equally considers individual perfection and perfection of the human society. But at the same time, Christianity is an individual religion in the loftiest meaning of the word. This does not contradict what has been said above, because the Christian religion affirms the infinite value of man, who has been made the son of God, a reasoning and free being called to attain infinite perfection and the Kingdom of God. Hence, it is clear why Christianity attaches so much importance to the moral value of human

activities and the accent it places on personal virtues. In considering witness and service, the latter makes us pay attention to the personality, the individual aspect of the subject.

Christian understanding of religious service is based upon the Church doctrine of essence and predestination of man. This doctrine differs from other views on man, among which there are two most widely accepted concepts. The first was expressed in the religious notions of the Old Testament Jews and to a certain degree in the ideas of antiquity. This concept suggests that man realizes his insignificance before Almighty God. The other view appeared during the Renaissance and became rooted in secular humanism. According to this view man is independent from the transcendent world, he is free to rule over nature and subjugate it to himself for his needs. Christian understanding of essence and predestination of man differs from these two points of view. It is based upon the biblical doctrine of man's kinship with God. Man was created in God's image (Gen. 1. 26-28) and destined to have dominion over creation. Differing from other living creatures on earth, man occupies a dual and special position; on the one hand he belongs to the world of creation, on the other, to God as His image. Being a bearer of the image man possesses freedom distinguishing him from the world of necessity to which he is bound by his physical nature. Yet, freedom which gives man the possibility to choose, does not in itself determine the moral dignity of a man's personality, as being capable of doing good or evil. It is not by chance therefore that St. Paul speaks of freedom from sin (Rom. 6. 18-23); from law (Rom. 7.3; Gal. 2. 4), from death (Rom. 6. 21), i. e. of freedom which reveals the divine principle in man, reveals in him the image of the Creator. It is well known that the moral dignity of a man is determined by the way he asserts his will. Therefore, freedom reveals in man the divine principle when his will is imbued with this principle. If a man freely and reasonably submits his will to God or, which is the same thing, subordinates his will to God's will, it means that he realizes his predestination, i. e. in the measure

determined by the Creator he reveals His image and His likeness. Therefore, one may say that Christian understanding of Man's essence and predestination contains the idea of his solidarity with God through the free submission of the human will to the Divine Will, which determines right relationship between the Creator and the creature, created in His image. This concept differs greatly from the servile submission of man to God just as it does from the one which preaches the self-affirmation of a man's individuality.

Reflecting on witness and service one should mention another notion which is a part of the Christian concept of man and his predestination. There is one condition without which the subordination by man of his will to God's will can never become a reality. This condition is man's love for his Creator, a special love, above all else, an exclusive love because it excludes everything and demands the concentration of all his spiritual power. Only such a love can subordinate man's will to the will of the Invisible Creator, for it calls forth a natural desire for a more complete union with Him. That is why it does not say simply: *Thou shalt love the Lord thy God*, but says how to love—with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, i. e. with one's whole being, without reservation or compromise.

Having called the Old Testament commandment to love God, *the first and great commandment in the law*, Christ added a second, *like unto it*, *Thou shalt love thy neighbour as thyself* (Mt. 22.38-39). The opposite affirmations of the two commandments give rise to the question: how can exclusive love for God, love that demands renunciation of everything, including one's life and one's neighbour (Lk. 14. 26), be combined with love for this very neighbour?

If love is perceived as a living union of two beings, resulting in a reciprocal discernment of thoughts, feelings and wills until they become completely alike, then the contradiction becomes understandable. The more complete and exclusive the love of man for God, the more consistently the Divine Will is reflected in man's will and human life

harmonizes with God's life. The life of a man who loves God will always be imbued with love, *for God is love* (1 Jn. 4. 8). Here lies the conciliation of a seeming contradiction of the biune commandment of love for God and man. By renouncing the world and dear ones for the sake of his exclusive love for God, man finds in God, the Most Perfect and All-Embracing Love, the Source of love for his brothers and sisters, for mankind and for the whole of creation. Such love knows no bounds, it pours over those near and afar off, over those who bless and those who curse, friends and enemies, it is unflinching and self-sacrificing (Jn. 15. 13). Therefore, losing one's life for the sake of love for God, as Holy Scripture says, does not mean dooming oneself to solitude, it opens up possibilities for a genuine communion with the world; a communion that creates everlasting spiritual values.

On the basis of such an understanding of the essence and predestination of man, a Christian can accomplish his personal service and bear witness in this connection; just as the ministry of Christ, both should be realized in accordance with the will of the Father (Jn. 14. 31), filled with love and dedicated to men (Mk. 10. 45).

Holy Scripture witnesses that Almighty God created the world "to His great glory", which is the only final purpose of creation (Ps. 16. 2; Rom. 11. 36; Col. 1. 16, Heb. 2. 10). Man has been destined for this purpose (1 Cor. 6. 30), "By contemplating God's perfection in nature, by apprehending the higher perfection in his own being, by revealing the image of God in himself, striving after the likeness of the Prototype, ... [man] consciously and freely praises the Lord and thus, as the king and the priest of nature, he glorifies the Great Creator of the Universe on his own behalf and on behalf of all the creatures subordinate to him" (Archpriest Prof. A. Golubinsky, *Premudrost i blagost Bozhia v sudbakh mira i che-loveka*. [Wisdom and Goodness of God in the Destiny of the World and Man]. Moscow, 1885, p. 73).

Service to the glory of God through personal perfection and participation in the perfection of the surrounding re-

ality—this is the true predestination of man who has voluntarily subordinated his will to the will of the Almighty and become a free co-worker in His creative act.

However daring the expression “cooperation with God” may seem, it is based on the Apostle’s sermon (1 Cor. 3. 9), therefore, taking into account the limits of human vocabulary, we accept it, bearing in mind the beneficent activity of man in the process not only of his own perfection, but the perfection of the created world as well.

Reconciliation is the chief condition in cooperating with God in the work of man’s personal salvation. But man attains peace with God through struggle with sin and evil; this requires the most active effort on the part of the man. That is why our life in God is a constant struggle, a building, an actual creation in which through an effort of will, inspired and strengthened from above, we transform reality, create something new, i. e. *the new man, which after God is created in righteousness and true holiness* (Eph. 4. 24) and who is the glory of the Creator.

Realization of God’s glory in one’s own personality is the core as it were of man’s religious service. Placed by God on the height of creation, man is capable of spreading God’s glory over the whole world around him, for the whole world was given to man to have dominion over it (Gen. 1. 28). But this dominion, which is capable of transforming the world through the power of knowledge, is pleasing unto God only when it is used by man to cooperate in the Divine creative process—the renewal of the world (Rev. 21. 5). This renewal has the same purpose as the whole of creation—the glory of God.

It is evident, however, that Christianity transfers the centre of gravity of man’s interests from the visible world, “earthly city”, to the spiritual world, the “heavenly city”, whose blessings can satisfy man completely (Mt. 6. 19-21). Hence, it follows that the Christian attitude to the world contains a certain antinomy; on the one hand, a Christian is called to renounce the world and love of it, and on the other, to love the world as God’s creation and participate in its perfection. Elucidation

of this seeming contradiction is essential to guide the Christian in life. Rational elucidation is insufficient here. It is necessary to penetrate into the depth of the Christian Faith and to empirically perceive the reality revealed in it, and become convinced that faith in the “heavenly city”, the “Kingdom of Heaven” is at the same time, faith in the special value of man’s personality, preordained to possess this Kingdom. Therefore, here on earth, we live in conditions of the difficult process of preparing for the Kingdom of Heaven. Faith in a future life and loyalty to “heavenly city” are realized in service to those who are called to inherit this city, service to our brothers and sisters.

The desire to feed the hungry, to clothe the naked, to shelter the homeless, to heal the sick, to free the oppressed, *liberate them that are bruised* (Lk. 4. 18) just as participation in promoting or in making the beautiful, social changes in the creative transformation of the world, increases goodness, truth, beauty and, finally love, i. e. that spiritual value, which belongs not only to this world, but to eternity as well (1 Cor. 13. 8). In other words, Christian activity in the world, based upon the biune commandment of love for God and man, reveals not only the reality of faith in a future life, but the effective cooperation of man in the mystical creation of the Kingdom of Heaven. This creation starts here on earth, in the condition of our everyday life, with its joys and sorrows, hope and disappointment. The aim of this creation here on earth is to realize the results of the salvific life and sufferings of Jesus Christ, Who redeemed and recreated the world. Thus, in the life of a Christian, in his witness and service, the earthly should be combined with the heavenly; the temporal with the eternal; the human with the Divine.

In speaking about the personal witness and service of a Christian it is impossible not to mention the significance of asceticism. Holy Scripture, while calling for selfless service to men, testifies to the need for ascetic endeavour as expressed in the struggle with carnal nature which leads man to sin (Rom. 7. 23). Holy Scripture proposes fasting, prayer and seclusion in this

struggle. Individual Christian askesis inspired by the Gospel symbols of uncompromising struggle with temptations (cutting off a hand, plucking out of an eye) is intended for the overcoming of personal sins. And as such it should accompany the religious service of a Christian in one way or another. This inner asceticism essential to every Christian, does not necessarily mean abandoning the world and leading a hermitic life. Moreover, the life of a hermit cannot be considered an ideal form of Christian life, because not the desert but the whole world be the place for the embodiment of Christian sanctity. *I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil... As thou hast sent me into the world, even so have I also sent them into the world* (Jn. 17. 15, 18). That is why the Holy Fathers considered the desert and monastery not ideal forms of Christian life, but necessary because of the corruptness of the world, they serve as a means to struggle with sin and attain virtue. St. John Chrysostom said that the great wish of his heart and his prayer to God was that the necessity to live in monasteries and seclusion in desert would pass. Nevertheless, the Church did and does bless asceticism and withdrawal from the world; the Church does not see in asceticism spiritual egotism or forgetfulness of the commandment of love for one's neighbour, because asceticism leads to the heights of spiritual contemplation and helps people through the gift of teaching and prayer. Monasteries and wil-

derness are of great importance in the life of Christians living in the world. The faithful visit them, partake of their sactity and return healed and renewed. Real ascetic seclusion, acknowledged and blessed by the Church, is nourished by love for men and is thus socially orientated.

Proof of the genuineness of a Christian's attitude to life is the Person of our Lord and Saviour Jesus Christ. His life, His service of the Heavenly Father and mankind is filled with the loftiest truth. His ministry, which contained an ardent call for faith in the heavenly, the invisible and eternal, accomplished in complete obedience to the will of the Father, caring nothing for life's conveniences, clothes and even food.

At the same time it was filled with attention and concern for men and responded to every groan of a suffering man, to every sorrow and need. We must understand and perceive the truth of this ministry in spite of existing prejudices and habits, even when for some this truth is a temptation and for others, a folly, because it opens the only way for man's real service of God and people. And however weak a man may be, the effort of his individual service and thereby witness, is highly significant, since the Gospel addressed to the individual before the whole world, calls him to carry to this world his service of love which conquers evil and establishes the Kingdom of God.

Archbishop KIRILL of Vyborg,
Rector of the Leningrad Theological Academy
and Seminary

(To be continued)

CHRONICLE

On December 4, H. E. Jaakko Hallama, Ambassador Extraordinary and Plenipotentiary of Finland to the USSR, gave a reception on the occasion of

the national holiday—Independence Day. Among those present at the reception was Bishop Iov of Zaisk, Deputy Head of the Department of External Church Relations.



VISIT TO CZECHOSLOVAKIA

A delegation of pilgrims from the Russian Orthodox Church, was in Czechoslovakia from September 10 to 22, 1980, at the invitation of the Primate of the Orthodox Church in Czechoslovakia, His Beatitude Metropolitan Dorotej of Prague and All Czechoslovakia. The delegation was composed of Archbishop Varfolomei of Tashkent and Central Asia (head of the delegation); Archpriest Vladimir Kucheryavy, teacher at the Moscow Theological Seminary; Hieromonk Pavel, referent at the Department of External Church Relations; and Deacon Leonid Eme-lianov, a 4th year MTA student.

On September 10, the pilgrims arrived in Prague and that same day they left for Prešov.

The pilgrims spent several days visiting the churches of the Prešov Diocese, they officiated at divine services in the Prešov cathedral church on the Commemoration Day of the Beheading of St. John the Baptist and on the Feast of St. Aleksandr Nevsky; they also saw several towns in Slovakia.

On September 11, the guests visited the Prešov Theological Faculty and talked about the life of theological schools of the Czechoslovak and Russian Orthodox Churches with Archpriest Dr. Th. Stefan Pružinsky, the dean of the faculty.

On Sunday, September 14, Archbishop Varfolomei and Bishop Nikolai of Prešov concelebrated Divine Liturgy in the Church of St. Michael the Archangel in the village of Vladimirova. The church was crowded with worshippers. The archpastors were assisted by the members of the delegation of the Russian Orthodox Church and clerics of the Prešov Diocese. After the Liturgy, Bishop Nikolai introduced the members of the delegation to the congregation and expressed his joy at the opportunity of communing with the clerics of the Russian Orthodox Church and of uniting with them in divine service and prayer.

"This communion," Vladyka Nikolai said, "fills the soul with deep emotion, because it bears witness to the sisterly love between the Czechoslovak and Russian Orthodox Churches, and moreo-

ver because it is taking place at Dukla Pass, the spot, where during the Second World War much blood of Czechoslovak and Soviet warriors was shed. Their blood has sanctified this ground and consolidated the fraternity and unity of our peoples."

Archbishop Varfolomei thanked Bishop Nikolai for his warm greeting and conveyed to all the blessing of His Holiness Patriarch Pimen. He wished the Czechoslovak Orthodox flock and all the Czechoslovak people, spiritual perfection, peace and prosperity.

On September 15, the pilgrims left Prešov for Michalovce. In the Cathedral Church of the Holy Spirit the delegation was welcomed by Bishop Nikanor of Michalovce, clerics of the Michalovce Diocese and worshippers. The archpastors exchanged greetings. Archbishop Varfolomei blessed all the present.

The pilgrims went to the Michalovce museum of local lore, history and economy. They visited some churches of the Michalovce Diocese, among them the Church of St. Elijah the Prophet of God, which was built in the 17th century, in the village of Inovc. The dean, Archpriest Vladislav Fyodor, told them about the life of his parish.

On September 16, the delegation left for Karlovy Vary.

The pilgrims were received by Archimandrite Vladimir, Dean of the Podvorye of the Russian Orthodox Church in Karlovy Vary. The interior of the Podvorye-Church of Sts. Peter and Paul the Apostles is being restored at present.

On September 17, the delegation left for Prague accompanied by Archimandrite Vladimir and Hegumen Sergiy, Deputy General Secretary of the Christian Peace Conference. On the way to Prague they visited Mariánské Lázně. One of its sights is the Church of Prince St. Vladimir, Equal to the Apostles, which has a magnificent porcelain iconostasis, the work of Russian craftsmen of the 19th century (about this church see *JMP*, No. 11, 1978).

On September 18, the delegation of the Russian Orthodox Church was received at the Embassy of the USSR in

Czechoslovakia by Counsellor A. V. Ogurtsov, and Second Secretary E. V. Medvedev.

That same day, the delegates paid a visit to the Primate of the Czechoslovak Hussite Church, Patriarch Dr. Miroslav Novák.

Greeting the guests, Patriarch Miroslav Novák wished the Russian Church great beneficences. On our behalf, Vladyka Varfolomei thanked Patriarch Miroslav Novák for his kind words.

That same day our delegates met the staff members of the CPC General Secretariat. On behalf of the CPC the meeting was chaired by its general secretary, Dr. Lubomir Miřejovský. The following were present at the meeting: Hegumen Sergiy, Deputy General Secretary of the CPC and representative of the Russian Orthodox Church at the CPC; the Rev. Christie Rosa, Deputy General Secretary of the CPC (Sri Lanka); the Rev. Dr. Tibor Gereck, international secretary, director of the

office of the CPC staff (HPR); the Rev. Emmanuel Varga, secretary of organization of the CPC international staff (Czechoslovakia).

After the cordial words of greeting, Dr. L. Miřejovský acquainted the members of the delegation with the work of the CPC, its current issues and problems. He noted the active participation of the Russian Orthodox Church in its work. The head of the delegation, Archbishop Varfolomei, thanked the CPC General Secretary for his heartfelt welcome. The participants in the meeting sang "Eternal Memory" for Metropolitan Nikodim, of blessed memory, who for many years had been the President of the CPC.

Dr. L. Miřejovsky gave a dinner in honour of the delegation. The dinner was attended by His Beatitude Metropolitan Dorotej, CPC staff members, and the clergy of the Prague Diocese of the Orthodox Church in Czechoslovakia.



His Beatitude Metropolitan Dorotej of Prague and the Russian Orthodox Church with His Eminence František Cardinal Tomášek, Archbishop of Prague. Prague, September 19, 1980

On September 19, the delegates were received by His Eminence František Cardinal Tomášek, Archbishop of Prague, Primate of Bohemia and Moravia. In his greeting, Archbishop František expressed feelings of sisterly love for the Russian and Czechoslovak Orthodox Churches. Archbishop Varfolomei responded with similar feelings and thanked him for his warm welcome.

That same day, the delegation was received by Dr. Karel Hruza, director of the Secretariat for Church Affairs under the Presidium of the ČSSR Government. Senior staff members of the secretariat and representatives of the ČSSR Ministry of Culture were also present.

His Beatitude Metropolitan Dorotej gave a dinner in honour of the delegation at the International Hotel. Members of the Secretariat for Church Affairs under the Presidium of the ČSSR Government were also invited.

On September 20, our delegation visited the Prague National Pantheon, where eminent Czechoslovak state leaders are buried: Klement Gottwald, Ludvig Svoboda and others. The members of the delegation wrote in the Visitors' Book.

That same day, the delegates called on the leadership of the CPC Regional Committee, and were received by its general secretary, Archpriest Dr. Jaroslav Suvarsky, Chancellor of the Czechoslovak Orthodox Church. At the dinner, given in their honour by the Regional Committee, His Eminence Metropolitan Dorotej as well as senior staff members of the Regional Committee were present.

At 4 p.m. Archbishop Varfolomei officiated at All-Night Vigil on the eve of the Feast of the Nativity of the Blessed Virgin in the Church of the Dormition at Olšany, Prague. He was assisted by Archimandrite Vladimir, Hegumen Sergiy, and members of the delegation. His Beatitude Metropolitan Dorotej attended the service in the sanctuary. After the All-Night Vigil, the pilgrims went to the cemetery where Soviet soldiers are buried, and sang "Eternal Memory" for those who gave their lives for the liberation of Czechoslovakia during World War II.

On September 21, the Feast of the Nativity of the Blessed Virgin, His Beatitude Metropolitan Dorotej concelebra-



Orthodox Princess St. Ludmila and Orthodox Prince St. Vaclav of Czechia.
Iconostasis icon of the Orthodox church
in Olomouc, Moravia

ted Divine Liturgy with Archbishop Varfolomei in the same church at Olšany. They were assisted by Archimandrite Vladimir; Archimandrite Isaakiy Motyl; Archpriest Jaroslav Suvarsky, rector of the church; Hegumen Sergiy and members of the delegation of the Russian Church. After the Liturgy, His Beatitude greeted the delegates of our Church and introduced them to the worshippers. Archbishop Varfolomei cordially thanked His Beatitude Metropolitan Dorotej for his warm greeting and delivered a brief sermon. He conveyed to the worshippers the blessing of the Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen, and greetings from the faithful children of the Russian Church.

That same day, the members of the delegation went sightseeing in Zlata Praha.

On September 22, the delegation of pilgrims left for their homeland. Before their departure they thanked His Beatitude Metropolitan Dorotej warmly for his hospitality.

Archpriest VLADIMIR KUCHERYAVY,
teacher at the Moscow Theological Seminary

The New Primate of the Syrian Orthodox Church

On July 11, 1980, the Holy Synod of the Syrian Orthodox Church unanimously elected Mar Ignatius Zakka I, Patriarch of Antioch and All the East, and her Supreme Head.

His Holiness Patriarch Pimen sent a message to His Holiness Patriarch Mar Ignatius Zakka I saying: "With deep satisfaction we received word of your election to the ancient throne of the Patriarch of Antioch and All the East.

"On behalf of the Russian Orthodox Church, it gives us great pleasure to sincerely congratulate Your Holiness on this important event in your life and in the life of your Church.

"With gratitude for the invitation, we are sending to Your Holiness's enthronization Bishop Valentin of Zvenigorod, our permanent representative to His Holiness Ignatius IV, Patriarch of Antioch and All the East. We pray to the Lord, the Giver of All Good Things to bestow heavenly blessings on your primatial ministry. We pray to the Lord also that the years of your primateship may abound in great and rich mercies of God and be marked by a further development of friendly relations between our Churches, which, undoubtedly, will serve not only their good, but also the peoples' of our countries, and will promote the search for common Christian unity and the establishment of peace on earth.

"May the Lord grant Your Holiness all that is necessary for the fulfilment of your primatial mission and bless your flock and all the people of Syria with happiness and prosperity."

Metropolitan Yuvenaliy of Krutitsy and Kolomna, Head of the Department of External Church Relations, sent the

new Primate of the Syrian Orthodox Church, His Holiness Patriarch Mar Ignatius Zakka I, a congratulatory telegram.

The solemn enthronization of His Holiness Patriarch Mar Ignatius Zakka I took place on Sunday, September 14, 1980, at the cathedral church in Damascus.

In a return telegram to His Holiness Patriarch Pimen, His Holiness Patriarch Mar Ignatius Zakka I expressed his gratitude to the Primate of the Russian Orthodox Church for the congratulations and gifts—a cross and two icons. "We have been fortunate," the telegram reads further on, "in working together with members of your Church in the World Council of Churches, so also do we recall the contacts between our Churches in ecumenical centres. We look forward to a deepening of relations between our two Churches and an increase in contacts. We pledge to you our full cooperation in promoting the establishment of Christian unity in all the world."

His Holiness Patriarch Mar Ignatius Zakka I sent a return telegram of thanks to Metropolitan Yuvenaliy of Krutitsy and Kolomna. It said: "We were happy that Bishop Valentin of Zvenigorod came to our solemn enthronization as His Holiness Patriarch Pimen's representative. We praise Your Eminence and the Department of External Church Relations of the Moscow Patriarchate for the beneficent service, which you render in support of good relations with all Christian confessions. We pledge to you our full cooperation in the service of Christianity."

* * *

His Holiness Patriarch Mar Ignatius Zakka I was born in 1933, in the town of Mosul, Northern Iraq.

In 1954, he graduated with honours from the theological seminary in his native town and received the honours certificate in theology, philosophy, history, canon law, and in the Arabic, Syriac and English languages.

op of the two dioceses in Europe of his Church, in addition to his own diocese; then he was translated to the Diocese of Baghdad in 1969 until his election as Patriarch. From 1978 to 1980, he was suffragan bishop of Australia as well.

His Holiness Patriarch Mar Ignatius Zakka I is the author of the monographs *The Sacrament of the Incarnation and*



His Holiness MAR IGNATIUS ZAKKA I, Patriarch of Antioch and All the East, Primate of the Syrian Orthodox Church

After graduating from the seminary he took monastic vows and in 1955 he became the secretary to the late Patriarch Afram I Barsoum († 1957) and then to his successor, the late Patriarch Mar Ignatius Yacoub III, who ordained him priest on November 17, 1957, and awarded him the holy cross in appreciation of his invaluable ecclesiastical services.

In 1960, he entered the General Theological College of the Episcopal Church in New York, and the University of New York, where he studied oriental languages and pastoral theology and mastered the English language.

On November 17, 1963, he was consecrated Bishop of Mosul and was given the name Mar Severius Zakka. In 1967, he was appointed suffragan bish-

the Sacrifice of Christ, The Seven Sacraments of the Church, and The Syrian Orthodox Church Since Early Days. His many sermons and articles on theology and history are published in religious journals both in Arabic and English.

His Holiness Patriarch Mar Ignatius Zakka I is a member of the Central Committee of the World Council of Churches, an honorary member of the Pro-Oriente organization in Vienna, Austria, a member of the Scientific Iraqi Academy and head of its Department of the Ancient Syriac Language, an associate member of the Jordanian Arabic Language Academy, and an honorary doctor of the Swedish Institute of Oriental Studies.

Prof. K. KOMAROV of the MTA

Danish Guests in the Soviet Union



Historical links between the Russian and Danish peoples have existed since ancient times. Sisterly links between the Churches of Denmark and of the Soviet Union help to promote friendly relations between our countries and the successful implementation of objectives pursued by the present-day ecumenical movement. An effective form of such inter-Church links are exchanges of delegations.

The first delegation of the Evangelical-Lutheran Church of Denmark was received by the Russian Orthodox Church in 1955. In April of 1964, a Russian Orthodox Church delegation visited Denmark. The head of the delegation, Metropolitan Pimen of Krutitsy and Kolomna (now His Holiness the Patriarch), noted at that time that per-

sonal contacts produced useful and promising discussions and that the two Churches were brought together by their common efforts in the World Council of Churches and in the Conference of European Churches. He also said that in the field of ecumenical activities the Russian Orthodox Church bears witness to her apostolic heritage in her doctrine and tradition and is willingly conducting a dialogue with other Christian Churches, thus promoting the cause of Christian unity (*JMP*, 1964, No. 7, p. 56). The Danish Church provides her own contribution to the cause of the ecumenical rapprochement of Christian Churches. This mutual desire for Christian unity accounts for the great interest of the Danish Church in the different aspects of Church life in this country.



His Holiness Patriarch Pimen receiving the Church delegation from Denmark



The delegation at the Trinity-St. Sergiy Lavra in Zagorsk

In March of 1979, a group of ecclesiastical leaders from the Soviet Union led by Archbishop Pitirim of Volokolamsk, Head of the Publishing Department of the Moscow Patriarchate, visited Denmark at the invitation of the Denmark-USSR Friendship Society.

From October 14 to 24, 1980, a Danish Church delegation visited the Soviet Union at the invitation of the Union of Soviet Societies of Friendship and Cultural Relations with Foreign Countries. The group included the Lutheran Bishop Keur Holm of Oden; the Lutheran Bishop Henrik Christiansen of Odense; General Vicar Ib Andersen of the Catholic Church; General Secretary G. Christensen of the Baptist Congregation of Denmark; Professor of Theology at the Copenhagen University, P. Moisen (Lutheran), and the Dean of the St. Peter and Paul Cathedral Church in Copenhagen, the Rev. Arne Bugge.

On the following day after its arrival in Moscow, the delegation visited the Department of External Church Relations where it was cordially welco-

med by the Deputy Head of the DECR, Archbishop Khrizostom of Kursk and Belgorod. In the course of the conversation that followed, Vladyka Khrizostom described the religious life in the Soviet Union, the organization and work of the Russian Orthodox Church, her ecumenical and peacemaking efforts. He replied to numerous questions put by the guests and then proposed a programme of their visit to our country which was accepted with pleasure.

The delegation then visited the Publishing Department of the Moscow Patriarchate where it was received by its head, Archbishop Pitirim of Volokolamsk. Vladyka Pitirim invited the guests to inspect the construction site of a new office building of the Publishing Department. He also gave a dinner in honour of the delegation at the Aragvi Restaurant during which members of the delegation shared impressions of the friendly welcome accorded them from the moment of their arrival in Moscow. They also recalled Vladyka Pitirim's visit to Denmark in 1979. After the dinner everyone procee-



The Danish guests with Metropolitan Leonid of Riga and Latvia

ded to Vladyka Pitirim's Church of the Resurrection (Voskresenie Slovushcheye) located in the vicinity. In the parish house the guests were offered coffee and shown several films about Church life. They were especially impressed with the film about the Convent of the Dormition in Pukhtitsa.

In the evening, members of the group visited the Red Square and the grave of the Unknown Soldier. On October 16, the delegation went to Zagorsk where they inspected churches of the Trinity-St. Sergiy Lavra, the church and the archaeological museum of the MTA. The delegation was received by the Head of the Correspondence Department of the MTA, Archpriest Serafim Sokolov. During the dinner which followed, Bishop Keur Holm made a speech. He said among other things: "The delegation has been in Moscow for only two days, but has already accumulated a wealth of impressions and has had many joyful experiences. As

we become better acquainted with the Russian Orthodox Church, we recognize that we have common problems. So let us work for the benefit of our Churches."

In the evening, the delegation left for Pskov. On their first day there they inspected a remarkable architectural landmark erected by local craftsmen—the Holy Trinity Cathedral, where they attended Divine Liturgy and the moleben; it was the Feast of Orthodox Prince St. Vladimir Yaroslavich of Novgorod († 1052).

The delegation then left for the Pskov Pechery Monastery. Its father superior Archimandrite Gavriil, gave a detailed account of the eventful history of the cloister and its life today. The prayerful atmosphere of the place produced a deep impression on the visitors who spent several hours at the evening service.

The second day in the land of Pskov was a very special one for the member

the delegation. They were deeply moved by their meeting with Russian monks in their mediaeval and holy master. They attended Divine Liturgy, and the Rev. Arne Bugge, who understands Church Slavonic, even sang with the choir. The guests followed the service using a Danish text of the Liturgy. From the Dormition Cathedral, the ringing of the bells they proceeded together with the brethren to the rectory. The festal procession was greeted by numerous worshippers and pilgrims. Later the guests were taken on a detailed tour of the monastery. After a reception given by the father superior, Archimandrite Gavriil, the delegates went again to the cathedral for the evening service. They left the monastery late in the evening, filled with deep emotion. Bishop Henrik Christiansen later said: "We have been in a truly wonderful monastery."

The children of the Russian Orthodox Church attach great importance to common prayer. The guests observed this in Leningrad on the following day

when they attended the singing of the Akathistos to the Kazan Icon of the Mother of God by the congregation in the St. Vladimir Cathedral. The dean of the cathedral, Archpriest Pavel Krasnotsvetov, introduced the delegation of the Danish Lutheran Church to the congregation. In the meantime, General Vicar Ib Andersen was visiting a Catholic church, and the General Secretary G. Christensen of the Congregation of Baptists, his brothers in faith. Speaking on behalf of the group, the Rev. Arne Bugge expressed admiration at the way people sang in church and urged them to consolidate ecumenical links between the faithful of Denmark and the Soviet Union.

Next morning the delegation again attended services in the Transfiguration Cathedral and in the St. Nicholas Cathedral Church. The warden of the latter, Yu. S. Kudinkin, replied to numerous questions put by the guests. We who accompanied the delegation (the author of this article and the interpreter of the Department of External



The delegates from Denmark with Archimandrite Gavriil, Father Superior of the Pskov-Pechery Monastery (left)

Church Relations, S. V. Voroshilova) were happy to observe that the guests wished to merge in prayer with the profound religious feelings of the pious flock of the Russian Orthodox Church. Members of the group pointed out that common prayer offers an effective way of bringing all Christians together in accordance with the commandment of our Lord: *That they all may be one* (Jn. 17. 21).

That same day, the delegation was received by Metropolitan Antoniyy of Leningrad and Novgorod in his residence at the Leningrad Theological Academy. The conversation continued for more than an hour and ended with the reading of the Lord's Prayer in the domestic chapel. In the course of the delegation's inspection of the Leningrad theological schools, it visited the academy library and was surprised to find an abundance of theological literature there. During their visit to the Moscow Theological Academy, the guests learned something about its structure, the faculty and many other aspects of the life of our theological schools, and now in Leningrad the guests expressed a desire to meet some of the students. Their meeting with students took place after a common meal and developed into a spontaneous exchange of views on various subjects. The guests later said they were satisfied with the meeting and discussion, and noted the good theological training of the future pastors.

In Moscow, the Danish delegation visited the prayerhouse of the All-Union Council of Evangelical Christians-Baptists, in the town of Pushkino near Leningrad—a Lutheran community, and during the two days in Riga it had every opportunity to observe the ecumenical aspect of religious life in this country.

In the morning of October 21 in Riga, the delegation paid a visit to Metropolitan Leonid of Riga and Latvia. After a discussion, Vladyka Leonid invited his guests to inspect the Holy Trinity Cathedral Church and the church of the Trinity Convent. This was followed by visits to an Orthodox and a Catholic parish. In the evening the delegation attended All-Night Vigil in the Trinity Convent led by Metropolitan Leonid. All the worshippers sang dur-

ing the service, and when it was over Vladyka Leonid delivered an address. He told his Danish guests that they were seeing Church life in the country just as it was. He then spoke of the churches, the conduct of services and about the convent. "As you can see," he went on, "we are living a full Church life. Our faithful are striving after Christ."

In response, Bishop Keur Holm, thanked him for the honour of being invited to the service and said: "We know that you receive many delegations here. There are many interesting things here to see and hear about, and your ecclesiastical life is a model of Christianity. We would like to convey to all of you the greetings from the Christians of our country and express a wish that Jesus Christ, the Lord and Saviour of us all might help us achieve unity and peace. This was followed by a repast at the convent.

Next morning the guests visited the Lutheran Consistory where they had a fraternal meeting with the Archbishop of the Evangelical Lutheran Church of Latvia, Dr. Janis Matulis. He described in detail their friendly relationship with the Russian Orthodox Church, and in particular with her representative Metropolitan Leonid, Doctor of Theology, and also with the Catholic communities. The guests then made a pleasure trip to the coastal area where they inspected the Orthodox churches of Kemerli and Dubulti. Later in the day Metropolitan Leonid gave a farewell dinner in their honour which was attended by representatives of non-Orthodox confessions and by A. A. Sakharov, Deputy Representative of the Council for Religious Affairs of the USSR Council of Ministers in the Latvian Soviet Socialist Republic.

After a brief cordial address by Metropolitan Leonid, Bishop Keur Holm made a speech in which he said: "You have given us an opportunity to establish contacts with other confessions in your country. We are here at the invitation of the Union of Soviet Societies of Friendship and Cultural Relations with Foreign Countries, but we are guests of the Russian Orthodox Church. Some societies that have nothing to do with the Church help arrang-

h visits. Your cultural delegation to Denmark also included some religious representatives. All this helps remove barriers between our countries and peoples. A delegation from the Soviet Union will be given a cordial reception in Denmark."

The Catholic General Vicar Ib Andersen, specially stressed in his speech that "here, in Riga, we saw a desire for establishing common links on the part of all".

In a speech at the function, Archbishop Dr. Janis Matulis drew their attention to the fact that the Lutherans and other members of the Danish delegation were the guests of the Russian Orthodox Church and not of the Lutheran confession. "Such is the actual state of ecumenism", concluded the Archbishop. The deputy representative of the Council for Religious Affairs of the USSR Council of Ministers in the Latvian SSR, A. A. Sakharov, also made a speech in which he said: "The believers of different confessions in our country regard each other as friends. The ministers of different cults also maintain good relations among themselves. Peace is a general concern of everyone in this country. And all people who desire peace are friends. I see here many of my own age, who have lived through World War II. And I wish you every success in your peacemaking efforts. I wish well-being to you and your families and I wish everyone peace and friendship."

On their return to Moscow on October 23, the delegation was received by His Holiness Patriarch Pimen of Moscow and All Russia. The meeting was attended by the Head of the Department of External Church Relations, Metropolitan Yuvenaliy of Krutitsy and Kolomna. The Danish guests thanked His Holiness for the hospitality accorded them and conveyed the greetings of the Primate of the Danish Church, Bishop of Copenhagen Dr. Ole Berntson. The guests later noted the warm and cordial way in which His Holiness Patriarch had conducted the conversation, especially when he recalled many of the persons whom he had met on his visit to Denmark in 1964.

Metropolitan Yuvenaliy invited the delegation to a dinner in his

chambers at the Novodevichy Convent. The dinner was attended by H. E. Ulrik Hummersheimb, Ambassador of Denmark to the USSR; representatives of the Union of Soviet Societies of Friendship and Cultural Relations with Foreign Countries, and of the Council for Religious Affairs of the USSR Council of Ministers. Addressing his guests, Metropolitan Yuvenaliy said: "Dear guests, today, during the audience given by His Holiness Patriarch Pimen, you were able to sense the joy felt by our Church over your visit to our country. His Holiness paved the way for the development of our relations, and today, as Primate of the Russian Church, he gives his blessing for the further development of our friendship. The Russian Orthodox Church cherishes kind feelings for the Danish Churches and for all Danish people. You are satisfied with your visit and this gives us still greater joy. Let us bear love, as Christ our Saviour commands us, in order to consolidate peace among nations."

In his reply, Bishop Keur Holm said: "Our greatest impression has been from experiencing Christian communion between our Churches. We have seen many churches and this has given us many religious impressions. We want to share these impressions with others. We have received many books which contain fine pictures of your churches and your country. They will help us preserve the memories of our wonderful journey. Our heartfelt thanks to you for your hospitality."

In the evening, there was a reception at the Danish Embassy in honour of the Danish Church delegation. It was attended by Metropolitan Yuvenaliy of Krutitsy and Kolomna, Archbishop Pitirim of Volokolamsk and Archbishop Khrizostom of Kursk and Belgorod. Summing up the numerous mutual expressions of friendly feelings, H. E. Ulrik Hummersheimb, Ambassador of Denmark to the USSR, noted with satisfaction that the visit was a success.

On the last day of their visit to hospitable Moscow, the Danish guests did more sightseeing in the Soviet capital. Their cultural and religious programme in general was diverse and extensive.

On their visit to Pskov, for example, they were taken to places connected with the life of the great Russian poet A. S. Pushkin, including the Svyatogorsky monastery where he was buried, Mikhailovskoe and Petrovskoe. In Leningrad, the Danish guests went to see the St. Isaac Cathedral and the Russian Museum; they visited the park in Pushkino near the palace of the Russian Empress Catherine II, in which the famous lyceum was located, and inspected other historical landmarks and monuments to city defenders in World War II. Members of the delegation noted that great care was taken in this country to preserve historical monuments and cultural treasures.

"All these things," they pointed out, "are in good condition even despite the damage caused by the Nazis during the war."

On October 24 in the evening, the delegation left for Denmark. Its members carried back with them memories of warm and cordial meetings and discussions with numerous religious leaders, members of religious communities and people in different walks of life whom they had met during their visit.

In conclusion I would like to recall the words of the Primate of the Russian Church, who said: "May the Lord bless the continued development and intensification of sisterly relations between the Danish Church and the Russian Orthodox Church, and may these relations serve to promote the sacred cause of Christian unity, strengthen pan-Christian service to mankind, and raise the well-being of the peoples of our countries and universal peace!"

Archpriest LEONID KUZMINOV

CHRONICLE

From October 1 to 4, 1980, a meeting of the Conference of the Christian World Communions took place in Geneva (at the level of secretaries and representatives).

The participants in the conference discussed the interrelationship of individual confessions, the position of Christians in the Middle East, religious freedom and a number of other problems topical for Christian confessions.

The Conference was attended by Protopresbyter Vitaliy Borovoi, Representative of the Russian Orthodox Church at the WCC in Geneva.

* * *

From October 5 to 11, 1980, the third Forum on Bilateral Conversations took place in Glion, Switzerland, according to the decision made by the Christian World Communions in cooperation with the WCC Faith and Order Commission.

Protopresbyter Vitaliy Borovoi, Representative of the Russian Orthodox Church at the WCC in Geneva, took part in the work of the forum.

* * *

From October 28 to November 4, 1980, at the invitation of the Roman Catholic Church, a theological consultation of the WCC Faith and Order Commission was held in Rome. The meeting considered a draft consensus on the priesthood.

The consultation was attended by Protopresbyter Vitaliy Borovoi, member of the Executive Committee of the Faith and Order Commission, Representative of the Russian Orthodox Church at the WCC in Geneva.

* * *

From November 3 to 8, 1980, a meeting of the Committee of the Programme of Churches in Europe and North America on Human Rights under the Conference of European Churches took place in Delemont, Switzerland.

Protopresbyter Vitaliy Borovoi, member of the Committee from Eastern Europe, took part in the work of the committee.



In Commemoration of the 500th Anniversary of the Liberation of Russ from the Mongol-Tatar Yoke

"...Oh, valiant, courageous sons of Russ! Strive to preserve your Motherland, the Russian land, from the pagans; do not spare your lives; may your eyes not behold captivity, or the pillaging of the holy churches and your homes, or the murder of your children and the violation of your wives and daughters!"

Second Chronicle of the Cathedral of St. Sophia, 1480

It was the will of the Benevolent Divine Providence that the victory of the Russian army under the leadership of the Orthodox Grand Duke Dmitriy Donskoi on Kulikovo Plain could become the principal step towards the liberation of Russ from the yoke of the Golden Horde. A hundred years later a miraculous battle was fought on the banks of the Ugra River, bringing about the final liberation of the Russian land. In the interim, the Tatar hordes invaded our land many times, ravaging churches, burning our own villages and cities. But Russ rallied around the holy city of Moscow more and more, growing stronger spiritually and, by the prayerful intercession of its saints, kept receiving fresh evidence of the Heavenly Queen's special protection.

In 1395, the formidable conqueror, Tamerlane, invaded the Russian land, Grand Duke Vasilii Dmitriyevich set out to meet him at Kolomen. Metropolitan Kiprian remained in Moscow, imposing a strict fast and the reading of molebens on the inhabitants. At that moment, so fraught with danger for our country, a beneficent thought came to the Grand Duke as he stood on the bank of the Oka River with his troops: "it would be a holy act to bring the miraculous Vladimir Icon of the Mother of God to the capital". Without delay he sent heralds to Moscow... On the same day and hour when the icon of the Blessed Virgin was being met with deep reverence in Moscow, Ta-

merlane, who had not moved for two weeks, suddenly headed for the steppes with his multitudinous army. Chroniclers later wrote that he had dreamt of a Woman in crimson robes and with a host of angels, Who "sternly forbade him".

In 1408, the Tatar Edigei and his multitudinous army laid siege to Moscow and for three weeks his hordes were stationed at Kolomenskoe. In answer to the prayers of St. Petr, Metropolitan of Moscow, on the eve of the anniversary of his death, December 20, Edigei raised the siege of Moscow and retreated into the steppes.

On July 2, 1451, the Feast of the Deposition of the Most Pure Robe of the Mother of God in Vlahernae, Prince Mazovsha of the Horde suddenly appeared at Moscow's walls. He burned down the suburbs, and Moscow, wrapped in a thick shroud of smoke, was gripped with fear. All of the city's inhabitants prayed to the Most Holy Mother of God, "to Her approaching feast..." as one chronicler wrote. The next morning the Tatars disappeared as suddenly as they had appeared. In memory of this event St. Iona, Metropolitan of Moscow, built a church and dedicated it to the Deposition of the Robe of the Most Holy Mother of God [1].

Therefore, it is no mere chance that Muscovites especially honour the Defender of their God-protected city, in the Vladimir Icon of the Mother of God. In 1395, the Monastery of the Presentation of the Lord was built on the spot where it had been welcomed. Eve-

ry year on August 26, a procession with the holy and saving icon of the Mother of God was led to the monastery from the Cathedral of the Dormition in the Kremlin.

Liturgical veneration of the grace-bestowing icon of the Mother of God expressed itself in the Russian Orthodox Church establishing a special feast in gratitude for the final liberation from the Mongol-Tatar yoke in 1480.

The chronicled narrative of the miraculous intercession of the Most Holy Mother of God for the Russian land has been preserved and the feast in memory of this event established: "On the 23rd day of the month of June, we commemorate the Most Holy Mother of God for our deliverance from Akhmat, the pagan khan of the Horde.

"In the year 6988, the pagan khan Akhmat of the Great Horde met with a great force of Grand Duke Ioann Vasilievich on the Ugra River, to do battle. Because of him Moscow was under siege. The grand duke armed himself with prayer and with the blessing of Gerontiy, the Metropolitan of All Russia at that time, and of the Archbishop of Rostov, Vassian, who was his spiritual father, from both of whom he got the strength to fight against the pagans for Orthodox Christianity. Thus he went with his troops to meet the enemy at the Ugra River and there he fought a long battle and killed many of them. Then a miracle occurred thanks to the intercession of the Most Holy Mother of



The Appearance of the Most Holy Mother of God with the Heavenly Host
(fragment of the Vladimir Icon of the Mother of God in the Holy Trinity Cathedral of the Trinity-St. Sergiy Lavra)

God. The Tatars were filled with fear of each other and began to flee though there was no pursuit. The Divine Providence through the prayers of the Most Holy Mother of God granted the Christians a peaceful, bloodless, and significant victory over their enemies, and thus defended their property, the city of Moscow and all of Russia. Grand Duke Ioann Vasilievich returned to Moscow with his son, Grand Duke Ioann, and with all of their forces. And all the people were overjoyed and praised God and Most Holy Mother of God for their glorious salvation. From that time, in the God-protected city of Moscow, a commemoration of the Vladimir Icon of the Most Holy Mother of God was established and a procession held in the month of June, the 23rd day" (2).

On the eve of the decisive events of 1480, the outstanding hierarchy of the Russian Church, St. Vassian, Archbishop of Rostov (from 1467), a relative of St. Iosif of Volokolamsk, acquired great importance (3). It is significant that he was a direct continuer of the spiritual tradition of St. Sergiy of Radonezh, who had blessed the Orthodox Grand Duke Dimitriy Donskoi before his battle with Mamai. Just as St. Sergiy, St. Vassian took upon himself the task of uniting the Russian forces and spiritually strengthening the leaders of the land. Over eleven years (1455-1466) he was the Father Superior of the Trinity-St. Sergiy Lavra being the eighth in line

ter the sainted founder. In the "Historical Notes" of the Lavra the following is said about Hegumen Vassian: He was a pupil of St. Pafnutiy of Plovdiv, who received his first instructions in monkhood from Nikita, a pupil of Sergiy. Soon after his election Vassian was sent by Metropolitan St. Iona to Princess Anastasia of Kiev and her children, Simeon and Mikhail, to confirm them in Orthodoxy. His mission was not without success. For long after Kiev refused to accept any rulers who did not confess Orthodoxy" [4].

The pupil of St. Pafnutiy, St. Vassian, who enjoyed the confidence of Metropolitan St. Iona, the spiritual father of Grand Duke Ioann III Vasiliyevich, played an important part in preparing the victory over Akhmat. His merits are acknowledged by the Church and they are not doubted by Russian historians: Metropolitan Makariy, P. E. Golubinsky, N. I. Kostomarov, P. M. Soloviev, A. A. Shakhmatov, and contemporary researchers [5]. Written by St. Vassian, "Message to the Ugra River", addressed to Grand Duke Ioann III, is known as one of the most important works of Old Russian literature [6].

It was written by St. Vassian during the critical hours of confrontation, shortly before the memorable liberation from the Tatars. According to widespread legend, the chain of events which led to the very memorable "stand in the Ugra" was initiated by Grand Duke Ioann himself, who, in answer to the demand of the khan's ambassadors to pay tribute and appear personally at the Horde's headquarters, "ordered the ambassadors to be brought dishonourably to the Kremlin from Bolvanovka and, instead of bowing to the khan's idol, snatched it and threw it on the floor, smashed and trampled upon it. In Bolvanovka on the spot where the ambassadors set up camp formerly and the princes met them, he ordered a church to be built in the name of the All-Merciful Saviour, which exists to this day under the name of the Saviour (Spass) in Bolvanovka" [7].

However, his decisive actions coincided in time with the equally decisive turn in politics of his brothers, who went to seek an alliance with King Ka-

zimierz of Poland and Lithuania. According to the chronicles, Kazimierz informed Khan Akhmat about the Russian princes' disagreement and promised his support of the Horde against Moscow. In this situation the Grand Duke of Moscow needed the effective aid of the Archbishop of Rostov... "That same year," writes the chronicler, "Prince Andrei and Prince Boris, the brothers of the Grand Duke, abandoned him... The grand duke sent after them Archbishop Vassian of Rostov, who overtook them in Molvyatitsy" [9].

St. Vassian, who made this arduous journey in his old age, "was very tired" and was not able to convince the rebellious brothers immediately and so he had to make a second journey. "Again he sent Archbishop Vassian of Rostov, with his boyars, Vasilii Feodorovich Obrazets and Vasilii Borisovich Tuchok, saying: 'Go again to your homeland, and I will grant you whatever you desire; while to Prince Andrei, in addition to his inheritance and his mother's property, I will give Kaluga and Aleksin, two towns on the Oka River'" [9]. This was a farsighted decision of the grand duke... In his appeal to his brothers, Ioann III promised one of them "Kaluga and Aleksin", as if he had foreseen that in the near future he would need their help most of all in that very Oka region. The choice of Archbishop Vassian as mediator between the princes was not accidental. Generally loved and respected, well-known for his eloquence and spiritual erudition and undoubted firmness in the Orthodox Faith, St. Vassian took part in many ecclesiastical and secular affairs of importance. Grand Duke Ioann III received his blessing when he set out against Novgorod. He baptized the Grand Duke's son, Vasilii, at the Trinity-St. Sergiy Lavra. He was asked to settle an argument about travelling by the sun. He took part in the enthronization of Metropolitan Gerontiy, the consecration of the Dormition Cathedral; in the translation of the holy relics of Metropolitan St. Petr. ... Lastly, the Grand Duke consulted with him, as starret and archpastor and his spiritual father, on the impending war with Akhmat.

Russ was ready to meet the invasion of the Horde. Grand Duke Ioann III concluded an extremely important alliance with the Khan Mengli-Girei of the Crimea. The Russian troops were sufficiently armed. The experience of previous generations pointed to the most reliable strategic positions.

The first detachments of the Horde reached the banks of the Oka River in June 1480, and the main forces arrived in the autumn. The chronicles testify to the manifestations of miraculous signs at that time. Thus, in September 1480 "on the 21st day, in the 5th hour of the morning, beyond the Oka River in the Aleksin region, many people saw stars falling from the heavens, thick as rain, and when they hit the ground they scattered like sparks and then disappeared.... That same month, on the 30th day, on Saturday, during Matins many people heard the Moscow bells in the square just as though they were being rung; other people in the courtyards heard as if the bells of the Simonov Monastery were ringing [9, p. 205]. In those days the troops of Khan Akhmat avoided direct confrontation with the regiments of Ioann III, stationed at Kolomna, Serpukhov, and Tarusa, and moved west "beyond the Oka in the Aleksin region" expecting to join Kazimierz at the estuary of the Ugra River.

On October 8, 1480, Akhmat reached the Ugra. The attempt "to force the Ugra was repulsed during a four-day battle" [10], and the Horde retreated to Vorotynsk to await the arrival of Kazimierz. Grand Duke Ioann III pitched camp at Kremenets and started negotiating with the khan to gain time, because between September 30 and October 3 "he had come to an agreement with his rebellious brothers and was now waiting for the regiments of Boris and Andrei the Big to join him" [10, p. 853]. Thus St. Vassian's help bore fruit at a decisive moment.

The wise diplomatic movements of the grand duke could have been misunderstood by the Muscovites. This circumstance goes to explain the presentation in some chronicles and particularly in later historiography of "the indecision" of Ioann III and his readiness, persuaded by the rich boyars to bargain with Akhmat at loss to national interests.

When Ioann III temporarily left his troops and came to Moscow, "not thinking of staying and fighting against the Tatars for Christianity but thinking of escape" [11], St. Vassian, according to a chronicler, strongly reprimanded him: "The blood of all Christians will be on your hands because you have betrayed them and are running away. You are afraid to stand and fight the Tatars. Why are you afraid of death? Man is not immortal, but mortal, and there is no death unfated neither for man, bird, or beast. So give me your troops and I, an old man, will face the Tatars" [11, p. 231]. In other sources St. Vassian, along with other hierarchs, simply "implores" the grand duke to act decisively.

Probably, the most exact and truthful characterization of the grand duke's actions is the one given by the historian, N. M. Karamzin: "Ioann did not strive to distinguish himself on the battlefield, his fame lay in his statesmanship which consisted of preserving the integrity of the state and not in personal courage; integrity preserved through circumspect moderation, is more glorious than proud bravery, which can subject a nation to disaster" [12]. "Circumspect moderation" may, naturally, border at times on weakness of will, and at such moments the wise and decisive words of a spiritual mentor acquire important significance.

At the beginning of October 1480, in the Dorogomilovo Podvorye in Moscow, St. Vassian wrote his famous "Message to the Ugra River". In it he tries to persuade the grand duke "to be true to his forefathers", who did not spare their lives in defence of the Motherland, and especially of the Orthodox Grand Duke Dimitriy Donskoi, who fearlessly fought at the head of his troops against the same age-old enemy. St. Vassian also takes part in "The Conciliar Message from the Russian Clergy" to the Ugra [13], and after the joyous victory orders "the painting of the Deisis" in the new Cathedral of the Dormition in Moscow. "Vassian does this," writes one who studied his message, "to show his gratitude for the liberation of Russia from the Tatar yoke, and as a sign of his recognition that the new church in Moscow is a shrine of all Russia. Vas-

an died on March 23, 1481, a few months after writing his message to the Ugra, which was the result of his patriotic activity and which secured his future glory" [6, p. 163].

After reading the message of this hierarchy of the Russian Church, Ioann, the chroniclers narrate, "was filled with happiness, courage and strength" [2, p. 77]. On October 20, when he had already disrupted peace negotiations, the regiments of his brothers, Boris and Andrei, came to his aid. On October 26 the Ugra froze over. Upon learning that reinforcements had arrived to help the Moscow prince and receiving no news from Kazimierz, Akmat decided not to cross the Ugra [4].

On November 11, 1480, a miraculous sign occurred in Moscow. To convince skeptics the chronicler gives a deliberately detailed account of the circumstances and witnesses of this event: "and on November 11, between Thursday and Friday, in the night, the bells sounded again. It was the metropolitan's gatekeeper, Gridya, who heard. And early Friday morning the metropolitan's butler, Sukhan, told him about it and at that time Volodimir, his son, Iolova, and Archpriest Feodor Blagoshchenskiy were there" [9, p. 205].

On the same memorable day Akhmat's armies suddenly retreated southwards. Witnessing the unexpected flight of the Horde's troops, the chronicler concludes his narrative in the following words: "Let them not praise themselves, these foolish people, by saying: 'We liberated the Russian land with our arms'; but let them praise God and His Mother, the Most Pure Theotokos, because They have saved us, and stop making nonsense" [11, p. 232].

The Queen of Heaven's miraculous assistance of the Russian land, apart from other signs and obvious events, appeared in the form of a gift of confidence, spiritual strength, and sagacity to the holy ascetics and archpastors of the Russian Orthodox Church — spokesmen for the hidden aspirations of all the Russian people. And here too the actions of Archbishop Vassian, Metropolitan Gerontiy, and Hegumen Paisiy, but whose acts and ardent prayers the chronicles and messages recount,

must be recalled gratefully along with those ascetics whose prayerful intercession for the Motherland in those difficult days cannot be doubted although no written information has been preserved. St. Tikhon of Kaluga did not forget his native land in his prayers, and it is well known that he worked not far from the spot of historical confrontation. Could St. Pafnutiy of Borovsk († 1477, feast day May 1), when the Russian warriors retreated to his residence and asked for his prayerful assistance, remain indifferent to the outcome of the battle?

In the autumn of 1480, in the remote monastery of St. Kirill of Beloe Ozero, Starets Evfrosin composed his own prayer for the victory of the Russian army: "Among the first remember, O Lord, His Eminence Metropolitan Gerontiy of All Russia, offering Holy Gifts to our Lord God; the God-loving Archbishop Vassian of the God-protected towns of Rostov and Yaroslavl, offering Most Pure Gifts to our Lord God; all the Orthodox priests and deacons in Christ, as well as all the servants of the Church. Grant, O Lord, victory and peace to the country; health and salvation to the Orthodox and Christ-loving Grand Duke Ivan Vasilievich of All Russ, and to the noble Grand Duke Ivan Ivanovich of All Russ, and to the noble Grand Duke Ivan Ivanovich of All Russ, and to the Orthodox Princes Andrei, Boris, Andrei, as well as to all the Orthodox princes. Grant, O Lord, peace to the whole world, well-being to the Holy Churches of God, salvation to our brothers who are in captivity. Grant, O Lord, Thy assistance and help, strengthen the Christ-loving warriors and the people here present, each of whom is thinking of his sins, in all and for all" (15, p. 169).

The unquestionable participation of the Russian Orthodox Church in the liberation of Russ from the yoke of the Golden Horde gave an ecclesiastical writer of the last century the basis to say: "Russia is much obliged to the Orthodox Church for its liberation from the Tatar yoke..."

Even if subsequent events had not caused the Church to do greater deeds for the Motherland, if from that time

on all her activity had been limited to only one particular service for the Motherland — in teaching and divine service — we would still have had to recognize that she was the greatest power protecting the Russian people from any foreign aggression and enslavement" [16].

History records another important fact — the simultaneous appearance of the Moscow saints in several places: near Moscow, in Nizhni Novgorod, and in Voronezh, — which is noted in several manuscripts of the 16th century.

One of them describes how the Moscow saints appeared to a pious nun on a cloud, as if they were leaving the Kremlin and bearing the Vladimir Icon of the Mother of God away from the Moscow Big Cathedral of the Dormition. "Suddenly St. Sergiy of Radonezh and St. Varlaam of Khutyn appear from the northern and southern sides of the Moscow Kremlin, falling on their knees before the icon of the Mother of God they implore the saints: 'How can you, who have courageously interceded for the Russian land during your lifetime, now leave it? Entreat the Lord of Hosts and His Most Pure Mother to have mercy upon our people now too.'" The saints heeded the insistent prayer of these servants of God and returned to the Kremlin with the most holy thing in Moscow — the Vladimir Icon of the Mother of God [17]. This explains the appearance later in the icons of the Saviour, the Mother of God, St. Sergiy of Radonezh and St. Varlaam of Khutyn kneeling at their feet. These humble monks are still considered by Russian believers to be great intercessors for our Motherland [18].

Troparion. Tone 4

"Today the glorious and beautiful city of Moscow is radiant with jubilation like the dawn of day as it received Thy miraculous icon, O Queen of Heaven. And coming together before it we pray to Thee: O Holy Theotokos most marvellous, intercede before Christ our Lord, Who was made incarnate of Thee, that He guard this city and all Christian cities and countries unharmed from the encroachment of the Enemy, and through His mercy save us".

1. Zabelin I., *Istoria goroda Moskv* (A History of the City of Moscow), Part I, Moscow, 1905, pp. 98-105.

2. *Skazanie o Vladimirskoi i Tikhvinskoi ikonakh Bogomateri* (Stories About the Vladimir and Tikhvin Icons of the Mother of God), Vol. XVII in State Museum of History, synodal collection No. 542, Is. 11-14; JMP; 1980, No. 8, pp. 61-68.

3. *Nastolnaya kniga svyashchennosluzhitel* (A Manual for Churchmen), Vol. III, Published in the Moscow Patriarchate, Moscow, 1979, p. 103. See also: *Letopisets o Rostovskikh arkhieyakh* (Chronicle About the Rostov Bishops), with notes by A. A. Titov, St. Petersburg, 1890; Titov A. A., *Rostovskaya ierarkhia, Materialy dlya istorii Russkoi Tserkvi* (Rostov Hierarchy, Materials for the History of the Russian Church), Moscow, 1890; *Pravoslavnaia Bogoslovskaya Entsiklopediia* (Orthodox Theological Encyclopaedia), Vol. II, St. Petersburg, 1902. A. A. Titov writes: "According to the Church Calendar, he is considered a saint". His feast day is on March 23. Information about the birth of Vassian is contradictory. The opinion that he was born in or near Volokolamsk, and was related to St. Iosif of Volokolamsk, is probably, connected with the fact that Vassian (Rylo) was often confused with the other Rostov bishop, Vassian II (Sanin), brother of St. Iosif of Volokolamsk and pupil of St. Pafnutii. The Life of Pafnutii, written by Vassian II, is sometimes attributed to Vassian I. This was A. A. Titov's point of view when he published without commentary the work of Father Diev in which Vassian I's authorship is doubted. Obviously Titov agrees with his considerations. *Orthodox Theological Encyclopaedia* and the commentators of *Saints' Lives in the Russian Language* consider Vassian (Senin) to be the author of Pafnutii's Life. Unfortunately in the latest edition the blessing given to Ioann III before the battle with Akhmat is attributed to Vassian II. *Zhitiia svyatykh na russkom yazyke* [The Lives of Saints in the Russian Language], Books 9, 10, Moscow, 1908.

4. *Istoricheskoe opisaniie Svyato-Troitskoi-Senievskoi Lavry* (A Historical Description of the Trinity-St. Sergiy Lavra), Moscow, 1842, p. 61.

5. Metropolitan Makariy Bulgakov, *Istoria Russkoi Tserkvi* (History of the Russian Church), Vol. IV, Book I, p. 126. BSE, 2nd edition, Vol. VII, Moscow, 1951, p. 46. Ibid., 3rd edition, Vol. IX, Moscow, 1971, p. 330. *Sovetskaya istoricheskaya entsiklopediia* (Soviet Historical Encyclopaedia), Vol. II, Moscow, 1962, p. 1006.

6. Kurdryavtsev I. M., "Poslanie na Ugru" Vassiana Rylo kak pamyatnik publiistsiki XV veka ("Message to the Ugra River" by Vassian Rylo as a Monument of Journalism of the 15th Century), Works of the Society of Old Russian Literature, Vol. VIII, Moscow-Leningrad, 1951, pp. 158-184. Kurdryavtsev I. M., "Ugorshchina" v pamyatnikakh drevnerusskoi literatury (letopisnye povesti nashestvii Akhmeta i ikh literaturnaya istoriia) ("Ugorshchina" in Monuments of Old Russian Literature (Chronicle Stories About Akhmat's Invasion and Their Literary History), in the collection *Issledovaniia i materialy po drevnerusskoi literaturе* (Research and Materials About Old Russian Literature), Moscow, 1961, pp. 23-67. Published here are miniatures from the Illuminated Chronicle Manuscript of the 16th Century, SPB.

IV.232, one of which portrays St. Vassian with a scroll, "Message to Ugra".)

7. Filippovsky E., *Kratkoe istoricheskoe i khrologicheskoe opisanie zhizni i deyanii velikikh yazei Rossiiskikh* (A Short Historical and Chronological Description of the Lives and Activities of the Russian Grand Dukes), Vol. II, Moscow, 197, p. 122; The Tretyakov Art Gallery Collections contain a painting by the Russian painter, S. Shustov († 1869), "Ioann III Tears Up the Khan's Document", which depicts that historical moment in the relations between the Russian state and the Tatars. The painting was part of the exhibition at the Tretyakov Art Gallery dedicated to the 600th anniversary of the victory at Kulikovo: "600 let Kulikovskoi bitvy" (600th Anniversary of the Kulikovo Battle), Catalogue of the Exhibition at the Tretyakov Art Gallery, Moscow, 1980.

8. Complete Collection of the Russian Chronicles (CRC), Vol. XXVI, Vologda-Perm Chronicle, Moscow-Leningrad, 1959.

9. CCRC, Vol. VIII, St. Petersburg, 1859, p. 204.

10. *Stoyanie na Ugre 1480* (Stand on the Ugra, 1480), Soviet Historical Encyclopaedia, Vol. XIII, Moscow, 1971, p. 583.

11. CCRC, Vol. VI, St. Petersburg, 1853, p. 230.

12. Karamzin N. M., *Istoria gosudarstva Rossiiskogo* (A History of the Russian State), Vol. VI, Moscow, 1903, pp. 72-73.

13. *Sobornoe poslanie Rossiiskogo dukhovenstva velikomu knyazyu Ioannu Vasilievichu na Ugru* (The Conciliar Message of Russian Clergy to the Duke Ioann Vasilievich on the Ugra), in book: *Akty istoricheskie, sobrannye i izdane Arkheograficheskoi Komissiei* (Historical Acts Collected and Published by the Archaeographical Commission), Vol. I, St. Petersburg, 1841.

14. "Another two weeks went by," narrates Archimandrite Leonid Kavelin, "while the troops did nothing, separated by the Ugra River, which at that time was called the Mother of God's sash. The chronicler from Kazan has this to say about the name: 'And I can call the Ugra the sash of the Most Pure Mother of God herself, because it so steadfastly protected the Russian land from the pagans.' This sacred name can be explained by the fact that our ancestors, while defending their native land with their own hands, relied most of all on Divine aid and the Ugra was lined with churches built in the name of the Mother of God. Some of them are still standing where they were built: the Orthodox Mother of God Icon of the Mother of God, bearing the name of Lomovskaya, is found in the Village of Rozhdestveno in Medyn Uezd; farther up the Ugra is the Church of the Protecting Veil of the Mother of God in the village of Ozerno; farther up the river in the village of Dudino is the Church of the Kazan Icon of the Mother of God; in the village of Spasskoe is the Church of the Presentation of the Blessed Virgin to the Temple where a monastery existed until 1764. It was founded at the time in memory of that event. In the village of Byshkovichi (10 versts from the Ugra) there is an ancient, long-honoured Vladimir Icon of the Mother of

God in the church. The people gather there in large numbers on June 23, the day of the miraculous intercession of the Mother of God against the Tatar invasion. In that same uezd is the village of Sergievskoe located not far from the bank of the Ugra with a church dedicated to the Kazan Icon of the Mother of God. There is also a monastery in honour of the Kazan Icon of the Mother of God in Yukhnov on the bank of the Ugra and beyond that is the Village of Blagoveshchenskoe" (Leonid Kavelin, Archimandrite, *Istoria Tserkvi v predelakh nyneshnei Kaluzhskoi gubernii i Kaluzhskie ierarkhi* (A History of the Church Within the Boundaries of Presentday Kaluga Gubernia and Kaluga Hierarchs), Kaluga, 1876.

Of those monuments of Church antiquity mentioned by Archimandrite Leonid as being connected with the "stand on the Ugra" the Monastery of the Saviour, located at the very mouth of the Ugra, should be of special interest. In the village of the same name located here people were shown for a long time the remains of Khan Akhmat's fortifications. According to M. M. Shcherbatov this place is commonly known as "the Tatar camp". "There is a legend that the Khan's wives stayed at the fortifications near the Tatar camp." Zelnitskaya E. G., *Issledovanie drevnikh istoricheskikh mest ili urochishch, kotorye dolzhny nakhoditsya v predelakh nyneshnei Kaluzhskoi gubernii* (Research on Ancient Historical Places Which Should be Located Within the Boundaries of Presentday Kaluga Gubernia), *Otechestvennye zapiski* (Country's Notes), 1826, p. 26, 83. The monastery had two... stone churches—of the Transfiguration of the Saviour (XVI century) and of the Presentation of the Most Holy Mother of God (first half of the 17th century), which are of great interest as monuments of Old Russian architecture. Preobrazhensky M. T., *Pamyatniki drevnerusskogo zodchestva v predelakh Kaluzhskoi gubernii* (Monuments of Old Russian Architecture Within the Boundaries of Kaluga Gubernia), St. Petersburg, 1891.

15. Kagan M. D., *Rozhdestvenskaya M. B., Opisanie Sbornikov XV v. Knigopisitsa Efrosina* (A Description of the Collections of the 15th Century by Bookwriter Efrosin), found in: *Rukopisnoe nasledie Drevnei Rusi* (A Heritage of Manuscripts of the Old Russ), Works of the Society of Old Russian Literature, Leningrad, Nauka Publishers, 1980, p. 3-300.

16. Nadezhdin F., *Vliyanie very i Tserkvi Pravoslavnoi na Sudby Otechestva nashego v minuvshem tysyacheletii* (The Influence of Faith and the Orthodox Church on the Destiny of Our Fatherland in the Past Thousand Years), *Khristianskoe Chtenie* (Christian Reading), 1863, Vol. I, pp. 9, 11.

17. Manuscript accounts from the St. Iosif of Volokolamsk Monastery found in the State Central Archive's collection of ancient deeds.

18. The analogous event is described in connection with the Tatar Khan Makhmet-Girei's invasion of Russia in 1521 in the book by F. I. Rychin, *Putevoditel po moskovskoi svyatnye* (Moscow's Sacred Places Guidebook), Moscow, 1887, pp. 257-259.

A. VOLGIN

LITURGICAL PRACTICE

DIVINE LITURGY

Prayer Before the Ambo. Dismissal of the Liturgy. Consumption of the Holy Gifts



After the ecphonesis: "For Thou art our hallowing...", the priest kisses the Gospel and the altar, then says out aloud: "Let us go forth in peace" and leaves the sanctuary through the Holy Doors and stands before the ambo facing the altar. The choir sings in the meantime: "In the Name of the Lord" and the deacon chants: "Let us pray to the Lord". The choir: "Lord, have mercy upon us". In the early days the ecphonesis: "Let us leave in peace" served as the end of the Liturgy; the congregation responding: "In the Name of the Lord" (i. e. with God's Name in the soul, the mind and heart) left the church.

As time went on, in the churches of the Orthodox East, the Prayer Before the Ambo was added on to the service. It sums up, as it were, the prayers of the Liturgy and the Dismissal. In the Liturgies of the Western Tradition, for instance, in the Mass of the Roman Catholic Church until now the form of dismissal is *Ite, miessa est* (Go, you are dismissed).

The priest reads the Prayer Before the Ambo. It is one and the same for the Liturgies of St. John Chrysostom and St. Basil the Great: "Thou Who dost bless them that bless Thee, O Lord (Gen. 12.3), and hallowest them that put their trust in Thee, save Thy people and bless Thine inheritance (Ps. 27.9): preserve the fulness of Thy Church: sanctify them than love the beauty of Thy house (Ps. 25.8): do Thou by Thy divine power exalt them unto glory, and forsake us not (Ps. 26.9), who put our trust in Thee (Ps. 16.7). Give peace to Thy world, to Thy Churches, to the priests, to our land of Russia, and to All Thy people. For every good gift and every perfect gift is from above, and cometh down from Thee, the Father of

lights*: (Jas. 1.17), and we give glory, worship and thanks unto Thee, the Father, the Son, and the Holy Spirit, now and for ever and world without end. The choir: "Amen".

The deacon during this prayer stands by the Holy Doors by the icon of our Lord Jesus Christ, with bent head and arms indicating with his orarion the Holy Gifts on the prothesis. Before the end of the prayer, the deacon makes the Sign of the Cross, bows to the priest and enters the sanctuary through the North Door. There, he puts down his orarion on the left (northwestern) corner of the altar, then places his crosses and palms on top and bows his head over them. In the meantime the priest, having finished reading the Prayer Before the Ambo, enters the sanctuary through the Holy Doors and reads with the deacon the Prayer for the Consumption of the Holy Gifts. The prayer differs in both Liturgies.

In the Liturgy of St. John Chrysostom: "Thou Who art the fulfilment of the Law (Rom. 13.10) and of the Prophets, Christ our God, Who didst fulfill all things appointed of the Father, fill our hearts full of joy and gladness, always, now and for ever and world without end. Amen."

In the Liturgy of St. Basil the Great: "Finished and perfected, so far forth as is in our power, is all the mystery of Thy dispensation, Christ our God. For we have held the remembrance of Thy Death, we have seen the figure of Thy Resurrection, we have been filled with Thy unending life, we have had fruition of Thine inexhaustible delight whereof be Thou pleased that we all be accounted worthy in the world to com-

* Here it is in the plural as is usual in many ancient languages and the biblical tongue, indicating to the multiplicity of the gift lights emanating from God.

the grace of Thine unbegotten Father, and Thy holy and gracious and life-giving Spirit, now and for ever and world without end. Amen."

After the prayer, the priest makes the sign of the Cross over the head of the deacon and places his hand upon it. The deacon crosses himself, kisses the altar, bows to the priest and girding himself with the orarion crosswise goes to the prothesis to consume the leftover Holy Gifts after the Communion of the faithful.

The choir, after the Prayer Before the Ambo, sings thrice: "Blessed be the name of the Lord: from this time forth and for evermore." After which the Liturgicon prescribes the singing of Psalm 34. There are different practices in the parishes regarding the singing of Psalm 34. In some churches it is read or sung completely, in others only the first verses are sung, and in still others it is omitted altogether*.

Further, according to the Order of Liturgy, the priest standing in the Holy Doors, blesses the worshippers saying: "The blessing of the Lord be upon you, His grace and love towards mankind, always, now and for ever and world without end." The choir: "Amen". The priest then goes to the altar and says out loud: "Glory be unto Thee, Christ our God, in whom we hope, glory be unto Thee." The choir: "Glory to the Father, and to the Son and to the Holy Spirit: both now, and for ever and world without end. Amen." Then thrice: "Lord, have mercy upon us. Pray, Father, bid a blessing".

The priest kisses the Gospel and the altar, takes up the altar cross, goes to the ambo and pronounces the Dismissal after the Liturgy.

The Dismissal, according to the Rule, varies on weekdays and feast days (see the article on liturgical dismissals by Prof. N. D. Uspensky, *JMP*, 1963, No. 12). A peculiarity of liturgical dismissals is that after mentioning the names of the saints being commemorated, the name "of our father among the saints, John Chrysostom, Archbishop of Constantinople" is always said if the

celebrated Liturgy happens to be his, or "of our father among the saints, Basil the Great, Archbishop of Caesarea in Cappadocia", if the Liturgy is in his saint's. Following the Dismissal the choir sings "Many Years": "Our great master and father, Pimen, Most Holy Patriarch of Moscow and All Russia, and our master, His Eminence (name) Metropolitan of... (archbishop, bishop — title of the ruling diocesan hierarchy), the brethren of this holy temple and all Orthodox Christians, O Lord, preserve for many years."

Having congratulated the communicants on receiving the Holy Communion and all the worshippers on the feast of the day, the priest, facing the altar chants the ecphonesis: "Glory be unto Thee, O God", (thrice) for the reader to commence reading the Prayer of Thanksgiving After Communion. While the reader does so, the priest holds the cross for the worshippers to kiss.

Afterwards, the priest enters the sanctuary, puts the cross on the altar, kisses the Gospel and the altar, closes the Holy Doors and divests himself. The deacon in the meantime recites quietly, only for the priest's ear: "The Song of Simeon", "The Thrice-Holy Hymn", and the "Our Father". The priest concludes: "For Thine is the Kingdom...". The deacon reads the troparion and kontakion of the saint whose Liturgy is being celebrated; the "Hymn to the Mother of God"; says "Lord have mercy upon us" 12 times; and recites: "More honourable than the Cherubim..." and "Glory be to the Father...". Then the priest pronounces the Lesser Dismissal.

Regarding the Prayer Before the Ambo, it should be noted that it has a special place amongst the Eucharistic prayers. Its name Prayer Before the Ambo (*Euche opiso ambonos*) indicates that it is read standing amidst the congregation. In the early days, the bishop placed his hands on the heads of the worshippers during the reading of this prayer, just as he did at the end of the Liturgy, in benediction on the heads of the catechumens, those being enlightened, and the penitents*.

During Easter Week instead of "Blessed Thy Name..." and Psalm 34, the troparion "Christ is risen..." is sung thrice or even more times.

* The Prayer Before the Ambo, as we said above, sums up all the prayers that have been said during the Liturgy: for the universe, the

In the early euchologia the Prayer Before the Ambo differed in context depending on the feast day and the time of the year. This practice was not universal but quite frequent nevertheless. The latest manuscripts containing such prayers are from the 16th-17th centuries.

The Euchologion of Bishop Porfiriy Uspensky, the "Sinaic Sapphire" as Bishop Porfiriy, the noted researcher into the Orient, himself called it, contains 28 varieties of the prayer. Among them are the Prayer Before the Ambo said on Epiphany, the Presentation of Our Lord, Meat-Fare Sunday, the six Sundays in Lent, Maundy Thursday, Easter, the Ascension, Pentecost, the Dormition, Christmas, St. Basil's Day and St. Lazarus Day. These prayers reveal the spiritual significance of this or that feast, its dogmatic peculiarity. In theological profundity these prayers served to instruct the worshippers in the spirit of Orthodox ecclesiasticity.

Here, for instance, is an excerpt from the Prayer Before the Ambo on the first Sunday in Lent: "... Preserve us from Pharisalical hypocrisy while we fast, avert Judaic gloom and abstemious haughtiness (that is to say, a gloomy face and haughtiness during Lent in regard to others who do not observe the external command of the Law, which was characteristic of the Old Testament Jews, especially the Pharisees), help us to avoid all forbidden acts and verbosity...". Many of the prayers contain periphrases of Gospel lessons, or certain ideas from them are developed. On Maundy Thursday, the prayer is practically a periphrase of the troparion: "When the glorious disciples...". Sometimes these prayers acquired the character of an exhortation to the worshippers or turned into the glorification of our Lord and His Pure Mother*.

It should also be mentioned here that the Liturgicon instructs the priest to distribute the antidoron to the worshippers during the reading of Psalm 34. In some churches and monasteries this is still practised. The leftover prosphorae from which particles of the Liturgical Lamb have been cut out

are called the antidoron. It is not just ordinary bread; it was blessed at Proskomide by symbolic acts connected with the commemoration of the Nativity and Passion of our Lord Jesus Christ, by the Sign of the Cross and citations from Holy Scripture on Christ the Lamb of God. Therefore the Church Rule bids us regard the antidoron with reverence, to partake of it before breakfast and forbids giving it to the unbaptized or those under penance (Archpriest K. Nikolsky. *Aid to the Study of the Liturgical Rule of the Orthodox Church*. 7th edition, St. Petersburg, 1907, p. 453). The distribution of the antidoron to the congregation serves as a remembrance of the love feasts — the agape — in the days of the Apostles.

Antidoron means "instead of the gift", but the false opinion that it can replace the Eucharist, just as the Epiphany water, should be corrected, for the antidoron is just blessed bread, and any comparison of it to the Communion — the Body and Blood of Christ — is plain ignorance of Liturgy, an error.

And now, regarding the Consumption of the Holy Gifts: the deacon having received the blessing of the priest for the consumption, goes to the prothesis, crosses himself thrice and bows to the Holy Gifts. He then takes the napkin and puts one end of it into the neck of the sticharion (not the cassock) and holding the other end in his left hand takes up the Chalice. With the spoon which he holds in his right hand, the deacon consumes the contents of the Chalice — the Body and Blood of Christ and the particles from the prosphora. Then he rinses the Chalice several times with water and drinks it every time until nothing remains on the walls of the Chalice. The Chalice and spoon are wiped with a special napkin (an absorbent material, not necessarily red in colour. After it has been used four or five times it is burned and the ash buried in a spot that will not be trampled upon) and put back in the place where they are usually kept.

The deacon then partakes of the antidoron and the warmth in order to rinse the mouth so that not a particle remains, washes his hands, reads the Thanksgiving Prayer After Holy Communion and takes off his vestments.

If the priest officiates without a deacon

Church, the clergy, God's people, peace throughout the world, for the living and the dead.

* Archimandrite Kiprian. *The Eucharist*. Paris, 1947, pp. 333—336.

BOOKS AND PUBLICATIONS

NEW PUBLICATIONS OF THE MOSCOW PATRIARCHATE

November and December of 1980, the Publishing Department of the Moscow Patriarchate (out the 1981 Orthodox Church Calendar and book), a wall calendar for 1981 and 1982, the Euchologion in two volumes (288 and pp.)

The 1981 Orthodox Church Calendar is devoted to the 10th anniversary of the primatialistry of His Holiness Patriarch Pimen of Moscow and All Russia, who was elected to the throne of the Patriarchs of Moscow by the 1971 Council of the Russian Orthodox Church. The enthronization of His Holiness Patriarch Pimen took place in the Patriarchal Cathedral of the Epiphany in Moscow on June 3 (May 21), on the Feast of the Vladimir Icon of the Mother of God, the Heavenly Patroness of the Patriarch of Moscow.

The calendar opens with a full-length portrait of His Holiness Patriarch Pimen. His Holiness is shown with the symbols of the patriarchal dignity—the patriarchal green mantle, white crozier, and the patriarchal crozier. The preface from the Publishing Department states that under the grace-bestowing Protecting of the Heavenly Queen and with the help of the assembly of saints of the Russian land, His Holiness Patriarch Pimen is fulfilling his mission of saving his flock of all Russia, and continuing the efforts of his predecessors to consolidate pan-Orthodox unity, achieve ecumenical communion among all Christians, and to preserve and strengthen peace. The children of the Russian Orthodox Church are marking the jubilee of their Primate with a prayer of thanks to God, asking Him to grant the Patriarch many more years of service to the Holy Church of Christ, God's people and the Motherland.

With regard to the approaching millennium of the Baptism of Rus, the calendar contains an article on the historical path of the Russian Church and her service of God and man in the modern world; milestone events in the primatialistry of His Holiness Patriarch Pimen are noted.

The menologion of the calendar with liturgical (according to the Rule) notes and indications of the feast days, the apostles and Gospel lessons begins in December 1980 and ends with indications of the Gospel lessons for the beginning of 1982, up to the Sunday of the Publican and the Pharisee. The menologion strictly follows the prescriptions of the Church Rule pertaining to the liturgical readings of Holy Scripture during the ecclesiastical year (see Typicon, January 7, final g. v.; Liturgical Altar Gospel; the article entitled: "On the Gospel Readings Throughout the Year."), particularly regarding the omissions of lessons after the Feast of the Exaltation (for information on the theological meaning and significance see the

item by Prof. N. D. Uspensky of the Leningrad Theological Academy in the 1971 Orthodox Church Calendar, p. 48). In 1981, Holy Easter comes late, it falls on April 26 (13) (Easter Sunday—any time between March 23 to April 25 [Old Style] inclusive). In view of this ordinary Sunday and weekday lessons after Pentecost have to commence later; thus no room is left for the Gospel lessons for the 17th week after Pentecost (from the Gospel According to St. Matthew), because according to the Rule, on the Monday following the Sunday after the Exaltation of the Holy Cross the series of lessons begin from the Gospel According to St. Luke (18th week of Gospel lessons according to the Index of Regular Apostle and Gospel Readings). The Gospel lessons of the 17th week are omitted. This omission applies solely to the reading of the Gospel. The Apostle lessons follow in order, that is, the Apostle lessons of the 17th week are read at their proper time—the 17th week.

For the first time there is an indication before the month of September that it is the beginning of the new ecclesiastical year. The alphabetized list of miraculous icons of the Mother of God is accompanied by sketches (contours) of a number of icons with historical information about them.

The alphabetical list of the names of saints contains the names of these saints which were given separately for a number of years. The latter saints do not have a fixed calendar feast day, but are mentioned in liturgical books.

As is usually the case, general indications for 1981 are given at the beginning of the calendar: feast days, commemorative days in the Church secular holidays; anniversaries; fast days and weeks without fast, food on feast days if they fall on fast days; days when the dead are especially commemorated, days when the Rule forbids the holding of weddings. Mention is made of the fact that in 1981 Western Christians will be celebrating Holy Easter on April 19 (New Style). Anniversaries are predominantly of historical event in the Russian Church, particularly her hagiology—commemorating saints. Of the anniversaries we will mention here only the 575th anniversary of the demise of St. Kiprian the Metropolitan of Moscow and Miracle Worker of All Russia, and the 550th anniversary of the invention of the relics of St. Aleksey the Metropolitan of Moscow and Miracle Worker of All Russia. Associated with the name of Metropolitan Kiprian in the history of our Church is the widespread edition of the Liturgicon; it was carried out by Patriarch Philotheos of Constantinople and St. Evfimiy the Patriarch of Bulgaria (14th century) as well. By virtue of all his difficult and fruitful ecclesiastical and state work, Metropolitan Aleksey prepared the Russian

people for their victory over the forces of the Golden Horde, which day he did not live to see. However, his work to liberate the Church and the people was continued and completed by St. Sergiy the Hegumen of Radonezh and Miracle Worker of All Russia. We shall also make note of the fact that 1981 will be the 300th anniversary of the demise of one of the outstanding figures in the history of our Church—His Holiness Patriarch Nikon of Moscow and All Russia.

In 1980, the Russian Church along with all the people of our country celebrated the 600th anniversary of the glorious victory at Kulikovo and the 550th anniversary of the death of the greatest icon-painter of the Russian land, St. Andrei Rublyov. In view of this, the calendar carries the Akathistos to the Don Icon of the Mother of God; the icon with which the Russian warriors, led by the Grand Duke Dimitriy Donskoi, vanquished Mamai's hordes on Kulikovo plain 600 years ago, and a colour inset of a number of icons by St. Andrei Rublyov. The Akathistos to the Don Icon of the Mother of God constitutes a treatment of the manuscript versions by Archbishop Pitirim of Volokolamsk and P. V. Urzhumtsev, Candidate of Theology of the Leningrad Theological Academy. The photographs of St. Andrei Rublyov's icons are accompanied by a short account of his life and the intransient artistic and spiritual import of his work.

Also dedicated to the 10th anniversary of the primatial ministry of His Holiness Patriarch Pimen is the Akathistos to the Vladimir Icon of the Mother of God compiled by His Holiness Patriarch Sergiy of Moscow and All Russia († 1944) during his ministry as metropolitan on the seat of the Vladimir Diocese. Unlike the earlier Akathistos to the Vladimir Icon, which tells of the icon's renown and the signs of grace received through it from olden times, the akathistos authored by Vladaika Sergiy deals with the latest period in the history of our Church—the restoration of the Moscow Patriarchate under the grace-bestowing protection of the Vladimir Icon, as if completing thereby an account of the beneficences of the Mother of God to the Russian Church and our people, to Holy Russ, the Home of the Most Holy Mother of God.

An Akathistos to the Dormition of the Mother of God has been featured in the calendar in keeping with the established tradition of publishing separate services and akathistoi.

The calendar contains information on the Easter Table for the years 1981-2000 (Old Style).

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Unlike previous years the Orthodox Church wall calendar is for two years—1982 is printed on the reverse of 1981.

A new photo offset publication of the Euchologion has come out in two volumes. The present edition is not simply a repetition of the small Euchologion in two parts (but in one volume) which was issued by the Moscow Patriarchate in 1956. Apart from the contents of the small Euchologion, the new Euchologion includes separate offices, orders and prayers from other types of the Euchologion, as well as from other liturgical books, for one thing from the Book of Molebens. For convenience's sake the contents of the Euchologion have been divided into two volumes. The first contains offices, orders and prayers of the Holy Sacraments of Baptism and Chrismation, Penance, Matrimony, the Office of Communion of the Sick, the Canon and Office recited at the departure of the soul from the body; the Order for Burial of the Laity, and the Order for the Panikhida; the Orders of the lesser blessing of water and the general moleben to the Saviour, the Mother of God or the saints, and the moleben invoking the help of the Holy Spirit before the start of a good deed. The second book contains the remaining offices and orders, including the Order of Holy Unction; molebens for the sick for reconciling enemies and augmenting love and for travellers; the Office of Thanksgiving to God for His beneficences; offices of the blessing of various church and liturgical requisites, including candles and incense, as well as fragrant herbs and prayers for those beset by evil spirits; offices read in fields and orchards when they are infested by vermin; the office of blessing the water with the Holy Lance. Prayers for the laying of the foundation of a house; for settling into a house, and for a house; for those suffering misfortune or having troubles; from evil spirits for the blessing of the fruit of the earth, and for any weaknesses, as well as prayers for an order of lity or moleben;

Unlike many of the previous editions, the new Euchologion includes the Order of the Panikhida as well as the Office of the Blessing of Candles. Instead of a menologion, there is a list of names given at Baptism, and an alphabetized Easter Table. The menologion, enlarged and, first and foremost, including the feast days of all the Russian saints, is annually given in the handbook calendar, and was also included in the Euchologion published in 1978. The name list in the Euchologion is not all inclusive and can be supplemented by the menologion in the handbook calendar. Instead of the Easter Table it was decided to include the Order of the Panikhida and various molebens necessary for daily ecclesiastical practice.

The Euchologion was prepared for publication by Deacon Vladimir Rusak, Candidate of Theology of the Moscow Theological Academy.

P. URZHUMTSEV

(Continued from p. 78)

con, he consumes the Holy Gifts in like manner. The priest consumes them straight after offering the cross to the worshippers or if there is a Baptism to be administered, after the newly-baptized have received Holy Communion. The priest in this case does not drink of

the warmth until the Holy Gifts have been partaken of by the newly-baptized.

Afterwards, he washes his hands, takes off his vestments while reading the above-mentioned prayers and troparia and pronounces the Lesser Dismissal.

Father VLADIMIR RIGI



THE SIXTH ECUMENICAL COUNCIL
To its 1300th anniversary

Fragment of the 16th century icon

PUBLICATION
OF THE MOSCOW
PATRIARCHATE